

The CHRISTIAN CENTURY

A Journal of Religion

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Arthur Nash, Paradox

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Editorials

Do We Need a New Religion?

The Seven Wonders of Chicago

The Disillusionment of War

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SEP 6 - 1923

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The CHRISTIAN CENTURY

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THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

Paradise Regained!

D R. A. J. MONTGOMERY, secretary of Presbyterian home missions, reports that home missions in Utah are now so adjusted as to their mutual parish areas that there is absolutely no overlapping. The plan began four years ago and represents twenty-seven denominations.

Church and State Face Common Problems

AT the recent sessions of the International Missionary council held at Oxford, it became apparent that in many ways the statesmen of the church face problems which are also those of prime ministers. The emerging consciousness of race the world over is one of the primary facts to be wrestled with. The time is near at hand when people will refuse to take their religious ideas second-hand from another nation. China is restless, demanding self-determination in religion. In Japan a hostility toward missionaries has arisen which when analyzed is in reality but an assertion of the competency of the nation to seek and find the spiritual values that it desires. The problem of the control of the traffic in narcotics is one which both the prime ministers and the missionary secretaries must face. Another problem which secular statesmen and Christian leaders have in common is a consideration of the sort of education best adapted to mission lands. In India particularly the missionary societies and the governments are carrying on significant experiments in education. The missionary societies of the world have had surveys made of the educational problems which are a permanent feature in the world of culture. In the matter of the operations of German missionaries there might be a serious difference of opinion were it not for the fact that the practical bankruptcy of the German empire pre-

cludes any thought of large missionary operations on the part of the German people, even though there were an open door for such operations. The church may well feel a commendable pride in the caliber of the men who met at Oxford. History may show them to have been men of larger capacities and higher ideals than the group which assembled at Versailles a few years ago. While diplomats and missionary secretaries in many ways face common problems, they face them in a very different spirit. The world could do worse than to turn over the solution of its international problems to the men who direct the Christian tasks of the mission fields.

A Moment of Crisis and Opportunity

THE news from Europe is disquieting. The nations that were allied in the world war are drifting further apart daily. Americans returning from travels in Britain and on the continent declare that the signs of a fresh war are evident far more than was the case in 1914. The trouble over methods of collecting indemnities, and the unceasing discussion as to what Germany can and ought to pay, create a situation which every day grows more serious. It appears now as though France and England had reached an impasse. Their ancient friendship seems less important to them than the maintenance of their respective policies regarding the Ruhr and the German debt. Meantime, there is no authoritative word of advice from any friendly source that brings conviction with it. The United States is the one nation that has a moral mandate at such a time. And the United States is pursuing the foolish and suicidal policy of isolation and unconcern. Into whatever entanglement the states of Europe may presently find themselves involved it is inevitable that soon or late the United States will also be drawn. Why not take a present and helpful hand, and thus in a measure shape

the program of the peoples that stand in need of counsel more than of anything else? If the United States were to take the initiative in calling an economic conference of the powers concerned, in which a final settlement of reparations and debts could be discussed, a harmonious solution could now be reached. But if on the other hand the President chooses to wait until France and Great Britain invite the United States to take part in such a conference, and meantime the effort is made to collect the war debts, it is probable that the entire problem will drag on indefinitely, causing the gravest economic and political disturbances, incalculable human suffering, and ever increasing probabilities of another world war.

Mutilating the Bible

OUR fundamentalist friends, protesting against what they consider the misrepresentation of their position, insist that they do not object to the teaching of any fact of science, but merely to teaching as fact what is only hypothesis, and that their main desire is to put a stop to the activities of those who are seeking to "mutilate the Bible." We do not blame them for resenting misrepresentation. It is never very easy to state an opponent's position so accurately that he will agree that it is fairly stated, but it is not impossible and no debater ought to be satisfied with himself until he has done it. We hope they will continue to correct any misrepresentation. But we do blame them for misrepresenting the liberal position. It ought, for example, to be quite clear to them that nobody is trying to mutilate the Bible. The Bible is the most valuable literary heritage of the race. Nobody wants to destroy a word of it. There are some who, having examined its form and contents, do not think that it is all equally the word of God; some who find no evidence that any of it was dictated or inspired by God in such a way as to guarantee the inerrancy of its record; some who think that parts of it were written by others and at other times than appears on the surface. But no one wants to cut out any of it or throw any of it away. The Bible may not be just the kind of book that this or that person would like to have it, but it is just what it is; and what kind of book it is, is a question of fact to be determined by the evidence. Fundamentalists who cry out against the mutilation of the Bible are not choosing the word in the interest of accuracy or fairness, but are misrepresenting their opponents in the interest of the defense of their own theory.

Death of Dr. Henry F. Cope

THE Religious Education Association has met a serious loss in the death of its executive secretary, Henry Frederick Cope, on August third. For sixteen years he had held that important position, and was recognized everywhere both as a scholarly interpreter of the science of religious education, and an efficient administrator of the affairs of the association. Under his wise leadership, ably assisted by the members of its council, the organization has grown to be one of the most important agencies

in the field of religious instruction. Begun by President Harper as a needed forum for the discussion of the problems presented by the science, it has become the directing force from which other organizations have drawn inspiration and direction. Its publication, "Religious Education," is recognized as a necessity by every worker in the area with which it deals, and the annual conventions bring together the most competent experts on the subjects treated. Dr. Cope performed a remarkable amount of work. He traveled widely, visiting gatherings of educators in all parts of the country. He conducted the voluminous correspondence of the association, and directed the activities of its various commissions. In the process of these labors he found time to write a lengthening series of valuable works on various phases of religious education. He was born and educated in England, continued his studies and ministerial work in the Southern Baptist church in America, and was later associated with Congregational churches, his pastorates taking him to Rochester, New York, Plano, Illinois, and Dillon, Montana. He was fifty-three years old. The officers of the Religious Education Association recognize the loss they have sustained in his death. His successor will be chosen with care and deliberation. In the meantime Professor Theodore G. Soares, the president of the organization, will take a directing hand in its affairs. Probably by the date of the next annual meeting in Providence the right person will be found for the secretaryship.

Free-Thinking That Goes With Faith

MANY of the words that were once associated with the opposition to Christianity have lost their pertinency. One would hardly wish to allow people outside the church to claim an exclusive use of the word "free-thinker." Indeed, some who claim such a title are under the bondage of a dogmatism quite as real as that which unites the pope's followers to him or the followers of Mrs. Eddy to her church. A free-thinker is a man willing to follow the evidences. Prof. Henry Fairfield Osborn finds that free-thinking is leading many scientists to religious ideas. He says: "There is undoubtedly a very strong movement among a number of leading scientists toward religious conceptions." Many today would be willing to be called "agnostics," even though they held strongly the main positions of Christianity. Paul was agnostic in attitude when he said, "Now we see in a mirror darkly." To be an agnostic does not preclude a religious faith by which a man walks every day. The church has always been the home of "rationalists," if one gives to the term its popular content of using the reason as far as it will serve. If one insists that the rationalist is one who never walks by faith, there are no rationalists in the world. It is only in the camps of the dogmatists that the American Secular union and other groups of people who worship at the shrine of Ingersoll can find ground for their idea that the men who support the religion of Jesus are not free in their thinking, just as free as men can be anywhere in the world. The invitation of the gospel is the same today that it has always been, "Prove all things; hold fast that which is good." It is only when self-appointed defenders

of ancient orthodoxies try to compel opinion by creating prejudice, and by separating ministers and teachers from their jobs, that the suspicion grows up in the world that to be a free-thinker one must leave the church and join some group of irreverent people who spend their time making silly puns on the Bible stories.

Do We Need a New Religion?

DO we need a new religion? The question is asked in an article by Mary Austin in the September issue of the Century Magazine, and is answered in the affirmative. The author is of the opinion that Christianity is not in itself a social religion. It is a religion of individual salvation. It addresses itself to the question which was in the minds of the thinking people in the first centuries of our era, What must I do to be saved? but not to the question which has become serious in our age and will become increasingly serious with every succeeding age until it is solved, What must we do to save society?

It is quite obviously true that the present state of society in that portion of the world where Christianity has been known and ostensibly practiced for all these centuries, is so unsatisfactory that it can not be contemplated without feelings of shame as well as apprehension. The reproach is quite generally brought against the church that it has not produced a Christian society, and for the most part the church meekly accepts the reproach, though perhaps venturing to suggest by way of mitigation of its offense that, however bad the state of society may be in so-called Christian lands, it is rather worse elsewhere. But why should the failure of mankind to produce a better civilization than the one which we now tentatively enjoy be laid at the door of the church? Is it perfectly sure that it was the business of the Christian religion to produce a reborn social order? Did Jesus himself expect it, and did he make provision for it and give instructions which if faithfully and intelligently carried out would produce it?

To these last questions, the author of the article referred to answers No. "You cannot make a Christian society by the simple process of adding good Christians together. Good social intentions do not inevitably operate to produce good social arrangements." Jesus, she thinks, was not much interested in the re-making of society by the slow and gradual processes of development, though he did leave with his disciples some expectation of a sweeping reconstruction of the badly decayed social order through catastrophic means and accompanied by his own return. As Christianity continued, generation after generation, to proclaim this hope of a regenerated society but with no program for its achievement except to wait for the coming of an apocalyptic kingdom which seemed ever more and more remote and improbable, it fell back upon the task of saving individuals and helping them to get as comfortably and creditably as possible through a world whose present arrangements were confessedly bad and were not getting noticeably better. The hope de-

ferred transferred itself to the other world and the church virtually abandoned the task of improving this world. After nearly two millenniums, the expectation of a sudden and miraculous rescue of our society and its transformation into a heavenly kingdom has faded, except in a few minds, and the church finds itself rather ashamed of things as they are.

Miss Austin thinks that this failure is not to be laid to the account of the church, because Jesus never offered his teaching as the complete and final word, because Christianity simply does not contain the materials out of which to make a satisfactory society, and because the world is therefore in need of another genuine revelation.

We cannot bring ourselves to agree that the world and the church are in need of a fresh revelation embodied in a character so sublime, so obviously above the common levels of humanity, that his advent might be taken to mark the beginning of a new religion. It requires no strained interpretation to find in the words of Jesus those great principles of social relationship which every thinking Christian man knows must characterize any regenerated social order. The principles and the sense of values are there; the forms and processes are not. To say that Christianity is a religion of individual salvation, but not of the salvation of the social order, involves the assumption that within the first of these fields it gives us detailed guidance, while in the second it gives us nothing. In reality it gives us broad principles for both individual and social morality, but details and rules and programs for neither.

It is true that Jesus did not give, nor have his followers with unanimity agreed upon, a specific technique by which the general principle and attitude of good will, or good social intentions, can pass over with complete success into good social arrangements. It is equally true that the formulæ for individual salvation, in the terms in which they are given by Jesus and those who were nearest to him, do not translate themselves automatically into the idiom of actual life under specific concrete situations. Problems of individual morality cannot ordinarily be settled by reference to chapter and verse, any more than problems of social reconstruction. There are so few problems of strictly individual morality, that it is not easy to find adequate illustrations, but perhaps temperance comes as near being individual as anything. The question whether a man ought or ought not to drink alcoholic beverages cannot well be settled by resorting to revelation. Solomon's advice was good but his practice probably did not adorn his doctrine, and the New Testament passages are very unsatisfactory from the standpoint of textual prohibition. Over against "Be not drunk with wine," stand the miracle at Cana and Paul's regrettable advice to Timothy. But there are some great principles set forth by Jesus as to the value of human personality and some strong suggestions touching the relation of the body to the personality. The question as to the actual effects of alcohol upon the human organism is a question for science, not for religion. When distilled liquors were introduced and alcohol became far more injurious than before the world did not need a new revelation; it needed chemists and physiologists. Religion furnished a princi-

ple and a motive. Science must furnish specific information and methods.

Similarly, the problem of a reconstruction of society into a form more consistent with our highest appreciation of man and our most Christian attitudes, does not demand a new revelation or a new religion. It does require that the religion that we have, which we think is quite adequate so far as religion can be adequate if we will take it seriously, shall be supplemented by a scientific technique of social organization. This does not require revelation; it requires intelligence. The religion of Jesus will furnish principles, motives, and an emphasis on human values; it must be the business of economists, political scientists, and sociologists, to find the methods by which these principles can be embodied and these values conserved.

If these do not do their work well, or if they do not at once come to agreement, or if members of the church following the lead of different thinkers cannot agree upon one program of social reform, the blame does not rest upon the Christian religion. The need is not for a new religion to take the problem off our hands and tell us exactly what to do, but for a continual revival of the spirit of good-will, which was the spirit of Jesus, plus a continuing effort through intelligent research and experimentation to develop an improved technique of social living.

The Disillusionment of War

A FEW years ago we were expecting a new heaven and a new earth. And all by the grace of war! Back in 1913 we knew better. But as the war passion swelled within us, and we glorified through ignorance and prejudice events which were essentially sordid and debasing, we actually convinced ourselves that the malignities of the monster could be tamed, and that out of destruction would proceed healing and upbuilding. We looked for meat from the devourer. We supposed that under a wash of rainwater the leopard's spots would permanently disappear. We supposed hell would beget heaven. And today we have the reward of our folly.

The disillusionments of war should inspire the present campaign against its repetition until that campaign shall become perpetual and unremitting, absolute proof against all illusions and seductions in the future, however unexpectedly sprung upon us or our successors, or however sedulously the propaganda glorifying this monstrous thing may be pressed. It is true that peace sentiment prior to 1914 was largely sentiment, even in this country. In Europe it scarcely existed at all. It exists there today in all too scant supply. The sufferings of Europe make it seem incredible that any should yet hesitate in his allegiance to peace. We, in our long period of immunity from the devastating evils which make war seem pleasant in comparison, cannot understand the European psychology. Perhaps the most peaceable and peace-loving amongst us must agree that there are some evils more monstrous than war. Under the pall of these evils some of the peoples of Europe have dwelt for generations. Indeed, centuries have

rolled over, adding their weight to what already at the start seemed intolerable.

By as much as the disillusionments of the past two or three years, and the blasting of our glorious hopes, have convinced us of the monstrous banality of war, by such measure of zeal should we seek a clarified discernment of the woes under which more than one racial group in Europe have felt themselves dwelling these generations past. Our disillusion, we believe, is complete. We now know war for what it is, having, forsooth, observed it from the distance of three thousand miles, having grieved over the death of our thousands and the crippling of our tens of thousands, and having felt the pinch of its vices upon our bodily estate to an uncomfortable degree! What abysses of knowledge must the Greek and the Pole and the Serb and the Montenegrin and the Russian, and even the French peasant, have sounded, which lie altogether beyond our ken! Yet some or all of these want to go to war again, or would prefer war renewed to what they fear will befall them, similar to what they suffered before the monster "liberated" them!

We now see our folly in hoping that good could come out of war. Is it utter perversity and depravity that, even after their immeasurably more bitter experience with war, these distraught races of Europe should still hope, and be ready to renew the monster's arbitrament? This is even more difficult to believe than it is to believe that war has its saving qualities. Perhaps some of these people sincerely shared our own delusions while the war was in progress. Perhaps these later generations had forgotten or read amiss their own history, and were unconscious of the malignities of which war is capable. Now they can be in no doubt. Yet some of them want to renew the war, or begin another. Let us take counsel of our own souls, and find out what these people are thinking about, and strive to enter more intelligently into the profundities of their sufferings and sense of outrage. They must be monstrous evils indeed from which a people suffers which would dare again what so much of Europe is now aflame to dare.

Yet in the end we can depend upon our own discernments more safely than upon theirs, if we will clarify and deepen them by real knowledge of and sympathy with these peoples and their estate. War is no rational nor worthy resort even in their case. They are hopeless of more rational means of curing the age-long ills from which they have suffered. We must find a rational hope and share it with these hopeless ones. Ways and means? They are indeed difficult to discover. This intolerable delay? Aye, the paltering, puttering, paltroon procrastinations of the old diplomacy are quite intolerable. But the alternative is not more war. This delusion must be stifled at any and every cost. War is not the solution of Europe's problems, nor the cure of any people's woes, now or ever while the world lasts. Of so much we can be sure, and in this conviction we should stand inflexibly, unflinchingly as we face Europe. Our sins of omission and of commission in our relations with Europe cry aloud to heaven, but we can never stifle that cry by yielding in this matter. Europe must not destroy itself and plunge the rest of the world in

another war. It would be an ignoble moment, indeed, if ever our statesmanship, or our public sentiment, should grow so wearied of our own ignorance and indolence and stupidity, or of what we assume to be the incorrigible perversity of these turbulent European populations, that we should say, "Oh well, since you are so determined, fall to and fight it out to the finish." There is no finish for such recklessness.

We have learned what to expect from war. Let us never yield our seasoned conviction, no matter what winds of doctrine may blow our way from stricken and maddened Europe.

The Seven Wonders of Chicago

THE association of commerce of this city has recently sent out to a considerable list of Chicago people a request for a list of the seven most significant features of the city's life. It is understood that from the replies received there will be compiled a group of the most interesting and important contributions made to Chicago by the men and women who compose its citizenship.

The ancient world had a favorite list of its wonders, which became classic among the students of history. They included the pyramids of Egypt, the hanging gardens of Babylon, the pharos or lighthouse at Alexandria, the colossus of Rhodes, the temple of Diana at Ephesus, the tomb of King Mausolus, and the statue of Jupiter at Olympia. The list was not quite fixed, for various writers made different selections. But the enumeration did not greatly vary from the monuments named.

The modern world does not greatly care for such creations of the patience and skill of the past. It is far more concerned with the practical values of discovery and research than with structures like the wall of China and the Parthenon. Its list of the seven wonders would probably include printing, modern education, the triumphs of medical and surgical science, the banking system, the uses of concrete in building and road-making, the various applications of electricity to the comfort and pleasure of the race, and the conquest of the land, the water and the air by the manifold contrivances for transportation.

But it is natural that a city like Chicago should make the effort at times to estimate its advantages and achievements. This may be done in a spirit of self-laudation, or it may be a sincere effort to estimate the advantages which common intelligence and the progressive spirit have placed at the disposal of its entire citizenship. No locality has the right to undervalue the natural and acquired assets which make it desirable for residence and the pursuit of a worthy vocation. And Chicago has such a varied list of such advantages that to know and value them becomes a privilege and a civic duty.

It is not overstating the case to say that the average Chicagoan knows but little about the big town in which he passes his life. His daily work takes him over a track which becomes habitual and familiar, but the rest of the

city is glimpsed only in stray moments and by accident. The people who come in from Bloomington, Davenport or Madison and spend five days in an effort to see Chicago possess a far more adequate and balanced understanding of the city than most of those who have spent their lives here. For these visitors have made it the strenuous business of a few crowded days to get a truthful impression of the city, and they usually succeed. One even envies those travelers from abroad whom he meets on the streets with their Chicago Baedekers or Murrays in hand, trying to get a snapshot idea of the place.

Of course, in starting a list of the seven wonders of Chicago one must begin with its incomparable location. It was inevitable that a city should be builded here. Father Marquette appreciated this fact when he landed at the mouth of the river and started across the unbroken wilderness toward the Mississippi. It was bound to be a gateway to the west and south, and the plans for the great waterway that will bring the commerce of the world to the docks of Chicago is on the way to fulfil his dreams. But it is the magnificent water front provided by Lake Michigan that forms the outstanding feature of advantage and beauty. Other cities have water spaces at their side, some have mountain backgrounds, and some have both. But in all the world there is not a stretch of water frontage and roadway that offers comparison in present and potential value and beauty with Chicago's eastern outlook. Like Venice and the Adriatic, whose symbolic marriage was celebrated yearly, Chicago might well observe a recurring ritual of appreciation regarding the Great Lake and its artistic and commercial significance.

Time was not so long ago when we were not particularly proud of our architecture. But that time has passed, and today one goes out of his way to pass and admire such satisfying and inspiring structures as the Art Institute, the Field Museum of Natural History, probably the most extensive marble building in the world, the architectural complex of the University of Chicago, the splendid art building at the site of the world's fair, now being put into permanent and more beautiful form, the combination of artistic outline with utility in such business structures as the recently completed Federal Reserve Bank or the Illinois Merchants Bank, the daring conceptions embodied in the new Chicago Temple Building and the Wrigley towers, and church, theatre and residence structures without number.

A third feature of the city, which if it may not aspire to the grade of a wonder is at least impressive, is the collection of art objects that registers the sincere appreciation of the beautiful in the mind of our citizenship. The fact that one man like Lorado Taft has spent his life in Chicago has meant more than can be estimated to the artistic life of the community. It is not alone his noble works like the "Fountain of Time" and the "Fountain of the Great Lakes." It is his stimulating influence, nobly seconded by men and women of talent and wealth, that has done much to enrich the city. To be sure, we still have some rather bad statuary in some of the parks, but the noble "Lincoln" of St. Gaudens marked a new era in local municipal art, and has given us an increasing number of real statues and other memorials. Even smaller

examples like the Marquette mosaics and medallions in the business building of that name are a satisfaction and education.

No one who knows anything about the musical ambitions and achievements of this city needs to be told that they constitute a favored claimant to the fourth place in this list of truly wonderful possessions. The influence of Theodore Thomas has carried far, not only in the creation and maintenance of the Chicago Symphony Orchestra, but in many other directions. The schools of music draw thousands of students annually to the city, and the Civic Opera is but one of many interesting and valuable illustrations of the artistic impulse.

The educational foundations which have taken form in Chicago are probably without equal in their number and variety. Two great universities are the center and inspiration of this world of intellectual activity. Schools of almost every imaginable sort provide men and women with technical efficiency in a hundred vocations. Chicago is the greatest center of theological education in the world. Nearly every religious body has some kind of a seminary, divinity school or training institution for its ministry. And the library facilities, including the Public, the Newberry, the Crerar, and the associated libraries of the various educational plants, form a body of instructional opportunities without limit or rival.

More wonderful still, as viewed by the average citizen, is the commercial audacity and achievement of Chicago. It is truly the "great central market" of the nation. Its motto, "I Will," is not without significance as marking the spirit of the city. It expects to accomplish great things, and sets out with resolute determination to bring them to pass. Extensive and impressive as they are, the stock yards no longer constitute the only or the chief item in the city's business life. The Association of Commerce has been the wise director of the commercial policy of the city. The railroad and banking systems of the community have responded to the growing needs of its business life. Nowhere in America or Europe is there a retail business establishment so extensive, so ordered and so artistic as the Marshall Field stores. One needs to learn of these local features by visits elsewhere, or from the testimony of those who come from other centers.

But these features of Chicago's life would all be impossible without the spirit of progress, intelligence and optimism which sets the dominant note of the town. Great men have been its builders, and some of equal ability are the moving spirits in its higher and permanent life. Such men as Daniel H. Burnham, William R. Harper, Charles Richmond Henderson and Frank Wakely Gunsaulus cannot fail to influence profoundly any city in which they live and work. And a great host of open-minded and alert men and women are shaping the city's life today. Among their achievements are the magnificent Chicago Plan, now taking form month by month; the system of parks and play-grounds which brings observers from the ends of the land to study and reproduce it; the social settlements, directed by such social benefactors as Jane Addams and Graham Taylor, many in number and immeasurable in their effects upon the plastic life, chiefly foreign, of their neighborhoods; the charitable institutions and agencies,

manifold in character, and generously supported by such liberal hearted citizens as Julius Rosenwald and Mrs. J. T. Bowen; and beyond all things else, the quiet and persistent labors of the churches, Protestant, Catholic and Jewish, banded together, as in the Chicago Church Federation, or working in denominational groups or singly. These are the forces that keep alive and fresh the moral and religious life of a great community.

These phases of Chicago's character, whether seven-fold, more or less, are not, of course, the only aspect of affairs. One could easily make a list of seven surprising and depressing questions; as for example, why it takes inexcusable years to provide the tragically needed subway; or why Chicago should be willing to submit to the antiquated and vexing multiplication of railroad terminals, when modern cities are learning to combine and centralize them; or why with one exception the daily press of the city is so ably handled and so expert in form and feature and yet so reactionary in spirit and so devoid of moral urgency and leadership; or why so enlightened a community should for so long a time have endured the disgrace and the cost of a political group that prostituted every public agency to financial profit, and brought the good name of the municipality into disrepute. But it may be hoped that a citizenship which has accomplished the organization of far more than seven wonders in the short life of this great town may find its way to the realization of its best purposes and its noblest ambitions.

The Inscrutable—and a Word About the Presidency

MULTITUDES of Americans of more fiery and volatile temper than those who have inherited Puritan reserve have accepted with immense relief and satisfaction the sober and assured manner in which our new President has taken over the duties of his exceedingly responsible office at a critical moment in our history. Perhaps never in all the life of the republic has the death of a President and the succession of the vice-president to the office been attended with so little political and financial shock, nor with so little anxiety on the part of the citizenship of the nation over the welfare of government and social institutions. And, considering present national and world conditions, it is not surprising that many a hair-tearing socialist and fiery reformer joins with the more sober citizenship in congratulation of the nation that a staid and tempered Puritan has succeeded to the office of chief executive.

But Puritanism has its cant as well as its sincerities. And President Coolidge was true to the former in his very first outstanding official act, as the whole American people hope and are assured he will often and often, and prevailing, be true to the latter. When he put it on record that an "Inscrutable Providence" had removed the erstwhile executive head of the nation, he indulged in some of his Puritan cant; he did not mean what he said, and he must have known that the American people would not and do not believe what he said. Mr. Coolidge has more

than the average American intelligence, and certainly every American of average intelligence understands the laws of health sufficiently well and appreciates fully enough the limitations of the human physical system to know that the death of President Harding was not an inscrutable event. On the contrary, his survival, under the conditions, would have been inscrutable. It would, at any rate, have been so surprising as to tax the doctors to explain how it could come about.

The general condition of Mr. Harding's health was known, and it must have been not less well known to those who were willing to think, that a physical system such as his could not endure the grilling and grueling to which the extensive tour laid out for him subjected it. A prominent editor of one of the western newspapers, who accompanied the party into Alaska and then returned to his home, came away shaking his head, and predicted the event soon to befall. Such prescience is not remarkable. It was not an inscrutable providence which robbed the nation of its chief executive. Few events are so manifestly in the established order of affairs. It is cant which puts such words into our mouths, and blazons them upon our public documents, or prompts their heralding in sermon or in prayer from our pulpits. If it is a relic of Puritanism which forces us into this sort of expression, it is fortunate that Puritanism persists only as a relic.

More sincere and to the point than our deliverances from pulpits and in public documents are the numerous editorials in the secular newspapers, and in the utterances of publicists, by which the occasion is seized to arouse the American people to make provision in their official regimen so that such reckless sacrifices shall not occur. If modern Presidents are only foolish, and expend themselves needlessly and vainly, then there is manifest need of another type of citizen in this responsible office. When, however, two men of such different temperaments as Warren G. Harding and Woodrow Wilson go down under the grilling, the American people can with poor grace charge the sacrifice up to personal folly. It is not likely that we shall be allowed to forget our culpability in subjecting conscientious public servants to the impossible responsibilities which our present governmental system imposes. Nearly every outstanding newspaper editor in the country has already said his say, or part of it, and more is undoubtedly to follow. It is even likely that congress will be speedily stirred to action.

In the meantime, and co-incidentally, we may well pass under a new scrutiny and re-appraisal our general religious vocabulary. With the elimination of some of our insincere religious phraseology there may come also a chastening of our religious ideas, which will have a wholesome effect upon our ethics. Of course, President Coolidge did not mean to countenance such a banality as the phrase recorded; he was only falling into the ways of his Puritan religious training. He doubtless considered it a worthy display of piety, or at least of propriety. There is a prodigious amount of cant in our religious talk, much of it worse than this. The office of religion should be interpreted as pre-eminently to cultivate sincerity in speech and especially in thinking. Cant phrases are likely to become a cloak for mental indolence and cowardice.

But, returning to our original point, the social hazards and inefficiency resulting from the death of a President in mid-term should not be overlooked. The American people have established a system of government which commits them to at least a mild type of political revolution every four years. They have mollified its worst effects by tacitly ordaining to lengthen the intervening period to eight years, unless there is urgent necessity for a more frequent upheaval. Let us agree that this is the greater wisdom; that, instead of the bloody revolution, which so saintly a democrat as Thomas Jefferson prayed should not fail his beloved country at least once every twenty years, our quadrennial political upheavals, usually innocent of martyrs' blood, are more humane and more efficient socially. But certainly it is not desirable to shorten this period to two years. However capable President Coolidge may prove himself, and however harmonious his policies may show themselves to be with those of his predecessor, the country has suffered serious loss in the money expense of government, in efficiency of administration, in political balance and security, in world statesmanship, through the death of a President who has served out but half of his short term of four years. This calamity is not merely nor mostly occasion for a continent-wide grief and a general sympathy for those who have suffered a more acute personal bereavement.

And above all, it is not to be brushed aside as an inscrutable providence. The situation is thoroughly well understood, or ought to be by an intelligent people, and there are lessons of the most serious social significance which such a people should not fail to learn. It will be the office of sincere religion to re-enforce those lessons with plain speaking and incisive interpretations, not to glose over the event with emollients of personal comfort and cant phrases which imply the transfer to a long-suffering "providence" of what is manifestly a display of human guilt.

VERSE

God's Fool

HE bought the chimes, although he needed collars,
And caught a chill while waiting in the fog;
He missed his train, which cost him fifty dollars,
Because a little maid had lost her dog!

An ailing baby in her hammock swinging
Grew wonder-eyed and listened to the chimes
As every breeze set them to sweetly ringing—
To see her smile repaid him many times.

The coin he lost was never much regretted,
The cold he caught was cheerfully endured,
He said, 'Twas worth it all to be so petted
And see the little lady's trouble cured.

His intellect grew tall as any steeple—
An honor man with hood upon his gown—
Great churches called—he said the mountain people
Had need of better preaching than the town!

ANNA R. CREVER.

Does God Grow?

By Royal E. MacGowan

IN theological discussion among liberals, we often deal with such a subject as "Our Growing View of God," "Our Enlarging Conception of Deity." The subject that I am now to present is not at all identical with the above theme, although it naturally bears a close relation to it. On the one hand, there is the subject "Our Growing View of God"; on the other hand, there is the subject "Our Growing God," or "Does God Grow?" The distinction is real and clear. According to the first theme, the hypothesis usually is that God himself remains the same, but that our view of him is changing with our changing experience and with our expanding knowledge. The man with the philosophic temper of mind immediately raises the query, "How do we know that there is a transcendent being existing immutable, eternally the same?" According to our present theme, not only does our conception of deity necessarily change, but that which is the object of our conception, which we call God, likewise changes, grows, develops.

NOT A NEW ASSUMPTION

The statement that God grows is by no means a new or original statement. In the history of early religions, we find indeed that the assumption usually is that the deities change and grow, at times becoming pleased with the actions and conduct of men, and at other times manifesting their displeasure or disappointment or surprise. Even in modern religious literature, there are many suggestions of the recognition of a growing God. However, the idea is not given as direct and as strong emphasis as it deserves. Too often the presupposition is that God is a changeless, immutable being who transcends all the mutations of time and experience—and hence does not grow, in the manner in which we conceive growth to be understood. The implications involved in the thought of a static, inert, changeless God are more deadening to the spiritual life and more confusing to the mind than are the implications involved in the thought of a dynamic, active, growing God.

A God who does not and cannot change is a God who is inactive. When we make God static and unchanging, we deny his divine activity in the world of human life and events. An inactive God is a lifeless God, a God who does not concern himself with the changes and growth of his creatures. To deny the divine activity, or growth, is to render God a weakling, and to break the point of vital contact between him and man; it is to cut ourselves off from the current of the divine energy; it is to make the world independent of God; it is to make God an unnecessary appendix to the world of progress.

In a certain sense, it is true that God is the same, yesterday, today and forever, even as we are the same persons that we were twenty years ago; but in just as real a sense God is different today from what he was yesterday, and different today from what he will be tomorrow, even as we are different now from what we were twenty years ago, and different now from what we will

be twenty years hence. The growth is not merely in our bodily form and appearance, which are constantly changing, but more in the sphere of personality and is an essential characteristic of personality itself. Dr. MacIntosh, in his "Theology as an Empirical Science," states our thesis well: "The adequate Object of religious dependence must be unchangeably good and steadfastly ideal. But to deny absolutely that there is ever any sort of change in God is to deny that God is a living God. It is not only to deny the divine activity but to assert that there are no changes of relation between God and anything or anyone else, except perhaps in relations which make absolutely no difference to God." A God who is vitally related to us is a God who changes, or grows, with us. To deny to God the ability to grow is to place upon him a limitation such as we do not ourselves feel. A God who cannot grow is truly more finite, more limited, than a God who has the possibility of infinite growth or expansion in his realization of a higher and higher Self-hood.

My premise is that God is a growing, developing God, growing not in a superficial or naïve physical sense, but with growth defined in personal terms as the progress of the soul or spirit, the realizing of a larger self. Is the premise reasonable? Does it harmonize with the consensus of our experience and ideas and judgments? Or is the premise unreasonable? Does it necessarily conflict with or contradict any of our judgments that we accept as valid interpretations of our experience?

"GROWTH, A LAW OF LIFE"

Let us consider the first question, "Does the hypothesis that God is a growing God harmonize with the consensus of our experience and ideas and judgments?" The testimony of our experience seems to be that growth is the great law of life, the evidence of the presence of vitality. In the realm of nature, existence and reproduction are dependent on growth. Refusal to grow is the first step in the self-destruction of any living organism. From the lowest forms of one-celled plants and animals to the most complex tissues and organisms, growth is the "sine qua non" of vitality. In the process of organic evolution, species and genera that have ceased to grow and develop and reproduce—whatever may have been the cause of their failure or inability to do so—have ceased to live and have become extinct.

What is true in this respect in lower nature is true also in human nature: growth is the evidence of the presence of life, life expresses itself in growth. As soon as a person ceases to grow physically, his body atrophies and disintegrates in death; as soon as a person ceases to grow mentally, his mind stagnates and there are indications of mental decline or impoverishment; and as soon as a person ceases to grow spiritually, his soul contracts, until the divine spark is almost smothered in the ashes. What more pitiable spectacle than the sight of a dying soul, fading before our very eyes! What more glorious than to behold a soul growing in grace and beauty and fragrance in the garden of life!

"The world," said Keats, "is the vale of soul-making," the opportunity to grow or develop an immortal soul. The kingdom of heaven is like the growth of a small mustard seed planted in the ground—vital, living, dynamic, growing. A growing kingdom demands a growing king. It is difficult for us to think of God's kingdom growing, while God himself remains absolutely the same. If his kingdom is expanding in the world, then he also is expanding with it. We cannot separate the kingdom from the king, nor can we separate the idea from the personality in whom the idea adheres. If the kingdom of God is being progressively realized in the world, growing as the seed grows, God does not remain stationary while the kingdom marches on, but grows and develops with his developing kingdom.

MIND OF MAN AND MIND OF GOD

If growth is the distinguishing mark of all the physical, mental, and spiritual life that we know, if growth is one of the categories into which our very conception of life must be poured, must we not of necessity affirm that growth is the distinguishing mark of all life, not only of the human life, but also of the divine life? Must we not interpret the deepest meaning of the divine in terms of the highest analogies of the human?

A consideration of the nature of the thinking process leads us to affirm that it is logically impossible or inconsistent for us to conceive or imagine that God has a mental process different in kind from our own. To assert that the mental process of God is different in kind from our own mental process presupposes that we know the nature of the mental process of God. We could not correctly say that it was different unless we knew it to be different; but, in order to know the mental process of God, it must be fundamentally the same as our own, even though it far transcends our own, or it would be altogether outside the range of our imagination or conception. We cannot think of a kind of thinking different from our own thinking, even though that thinking be the mental process of God himself.

If it is the nature of our mental process to grow and develop with our enlarging experience and our widening perceptions, must not also the same be true of God? Can we conceive the mind of God to be a fixed and static thing, when his universe of objects is constantly changing, and when our own minds are growing and expanding? Must not also the mind of God grow with his experience of and relation to his growing universe, including our own minds?

A consideration of the nature of the mental process, therefore, leads to the conclusion that the mental activity of God grows and develops, if he is personal in the only sense in which we can conceive personality.

"THE CURRENT VIEW OF CREATION"

Again, the thought of a growing God is in harmony with our enlarged views of creation and the creative activity. The modern, scientific, theological attitude is that creation is not a single historic event, whereby the Almighty by divine fiat and unaided, called all things into existence at a fixed and definite period in the remote past.

The crude beliefs of the early Hebrews must not be accepted as norms or standards of thinking for all time, especially with regard to scientific explanations. We think of creation today as an eternal process in the universe; there are evidences that the creative activity is still actively engaged in transforming and re-creating the world, bringing new forms into being every day. We feel that we are constantly responding to the influences of the divine, that God is still at work in his world, taking the ugly, twisted, distorted souls and re-moulding them into healthy, beautiful reflexions of his own image. The doctrine of the immanence of God recognizes God to be an integral part of the eternal creative process. If God is an integral part of the creative process that is constantly unfolding and developing, God must grow and develop with the process of which he is an integral part.

The only alternative is the old deistic notion of an absentee deity that transcends not only all creation but also all created things. In the attainment of his creative purposes, God is eternally realizing a higher selfhood, by which we mean a growing personality. It is clearly in line with the doctrine of the immanence of God to assert that he develops with his world of developing objects.

"GOD WORKS THROUGH HUMANITY"

Moreover, the idea of meaning or purpose is now regulative in theological thinking. The universe is not a hit-and-miss affair, a conglomeration of unorganized elements and forces, but is a world of order, orderly as a whole and orderly in all of its parts, a universe that is not capricious but one on which we can depend. There is the reign of law in the region of the physical as well as in the realm of the spiritual. There are the natural laws of the spiritual life, by which we can discern a meaning and purpose in the universe, as in the dramatic tendency of a complete artistic whole, the artistry of the divine. If the world is a world of meaning, where the highest moral and spiritual values are being conserved, it is a world where the purposes of the eternal are being progressively wrought out through human agents.

The theist cannot believe that this world is a blind mechanism, obeying inexorable physical laws, where every detail has been determined from the beginning, so that human effort and struggle and sacrifice are but transient fictions. For the theist, the eternal plans and purposes of God are being realized in the world, but the outcome is by no means certain, just because the purposes are being carried to fulfillment by human instrumentalities. Mistakes and errors are common to each of us. Failure meets us at every turn in the road. Our ideals are being forever frustrated and denied. Our failures may seem unimportant, but they have a cosmic significance, inasmuch as God is depending on us for the furtherance of his kingdom. In so far as we fail, God himself fails. Our failure does not render God helpless, but it does necessitate a change in the creative process, so that the mutations of time are present to God.

Hence, it may be said that God grows and develops. If God is dynamically present in the spiritual efforts and endeavors of man, he must advance with man unless the mind and will of man are mechanical automatons, he must

rejoice with us in our triumphs and be grieved at our failures.

Does God grow? The question of course is speculative and all the more speculative as we seek to discover the metaphysical attributes of Deity, which is of more concern for the philosopher than for the man who is interested mainly in the practical affairs of the religious life. The religious import of the question becomes somewhat more apparent when we ask ourselves, "With regard to a personal God in whom we live and move and have our being, which is the more rational hypothesis—that he is a static, inert, lifeless object, incapable of change—or that he is a dynamic, active, living Personality, constantly changing in his relation to his creatures, sharing their joy, their defeats, their failures, their hopes, their triumphs, their ambitions, redeeming them from sin, sustaining them in their moral struggles, and leading them forward to the clearer light of the eternal glory of the divine?"

Someone may raise the question, "If God is growing,

what is he growing towards? How may we be sure of the final outcome of events? What certainty have we that the right will ultimately prevail? To the realization of what purpose is God moving?" These questions lose their significance when we view the universe not as a static entity, but as a constantly growing organism. There is no "terminus ad quem" which is the limit of all ideals and purposes and personalities. A dynamic conception of the universe views the "terminus" not as a terminus but as a forward-moving process. We may be sure that God is moving with us towards a higher and loftier personal embodiment of the good, the true, the beautiful, and all the highest values of the soul. Nevertheless, what the future may reveal is never fully disclosed in the present. Reason establishes our faith, however, that in the attainment of the highest human values we are penetrating the deepest mysteries of the universe, coming to an enlarging knowledge of the mind and will of God, growing in and with God.

China After Four Years

By D. Willard Lyon

IT IS absorbingly fascinating to watch the rebuilding of a nation. What I have had the privilege of seeing in China since I first went out in 1895 would make a story that for marvelous changes might even outclass Rip Van Winkle. Even more surprising, however, than the transformations of a quarter century are the radical changes which have taken place within the past four years. I returned to China in January, 1923, having been away from that country a little less than four years. During the five months I spent there I formed the following impressions:

1. In Politics. Changes are so kaleidoscopic in the realm of politics that to analyze their trend is difficult indeed. Four years ago the outstanding aspects of the political situation in China were: first, the power of the military governors, and second, the lack on the part of the people of a sense of need for national unity. The military governors had come into possession of power through the circumstances which obtained at the foundation of the Chinese republic. Their power increased from year to year in proportion as they were able to secure funds with which to support growing provincial armies. Four years ago it seemed as if it might become a struggle to the finish among the military governors themselves. Those who had been most powerful had taken places of leadership among their fellow governors. It looked quite possible that among them one would rise to the place of supreme leadership and that China would be ruled by a military dictatorship.

Today the situation is entirely different. These military governors, or Tu-chuns, as they are called, find it difficult to collect the taxes necessary to maintain their large armies. Their support from the central government has been largely cut off. They have no more securities which they

can mortgage to outside nations in exchange for loans. They have, therefore, been forced to begin the process of demobilization. Their power is gradually disintegrating. In some provinces the Tu-chun has so completely lost his power that in his place a number of independent military leaders have arisen. It has been stated on good authority that in the Canton province alone there are as many as twenty-seven independent military leaders.

This disintegration of the Tu-chunate has resulted in throwing many soldiers out of employment. These soldiers have retained their arms and ammunition and in the absence of other means of livelihood have become bandits. Conditions are of course distressing, but the fact that the situation exists at all is an evidence of the weakening of the power of the Tu-chuns, who have been during the past few years the chief obstacle to national unification.

PUBLIC OPINION DEVELOPING

Four years ago there was little public opinion on national issues. The past history of China has not made necessary a strong national consciousness. Local self-government has been so fully democratic and so satisfying to the people that it mattered little to them how strong or weak the government at Peking might be. Conditions today are tending towards making a united federal government with power an absolute necessity. The people are rapidly coming to realize this necessity. Four years ago the report of the action of the Versailles conference regarding the return of the German rights in China to Japan aroused such a flame of indignation that it spread over China like a forest fire. Rapidly, during the intervening months, great waves of public opinion have surged across the country. The student class took the lead in

public demonstrations on patriotic lines. Their lead has been followed by the chambers of commerce all over the country, which are now united in a national organization, and by the provincial educational agencies which are also nationally federated. It will thus be seen that students, educators and the leaders of business are united in promoting a stronger and more nation-wide national consciousness. This factor is one which forebodes great good for China's future.

2. In Language. Four years ago the written and spoken languages were as far apart as Latin and English. Imagine what it would mean to education, commerce and science if every newspaper in America, and every text book and every other book for public information were issued in the Latin language; only those able to read Latin would be in a position to transact business or keep abreast of the times! China's situation four years ago was not unlike what America's situation would be under such conditions. During these four years, however, there has come a complete revolution in thought and practice regarding printed literature. Newspapers and books are now printed in the speech of everyday life. They can be read aloud to the illiterate and understood by them. The moderately educated can read them directly and independently. The prejudice of the well educated against literature of so simple a type has been wholly removed. This revolution in the use of the Chinese language is to my mind a greater revolution than the one which eleven years ago brought the Chinese republic into existence.

NEW EDUCATIONAL SYSTEMS

3. In Education. When I first went to China there were no public schools. Private schools taught nothing but the classics. Twenty-one years ago a system of public education was inaugurated in which the dominating element was still the Chinese classics. Ten years later this system was remodeled on Japanese lines in which uniformity of study was the basic principle. All children were to be educated alike. Only last year a completely new system, modeled chiefly on American ideals and standards, was adopted by the educational authorities of the country. This system emphasizes individuality and provides practical education for present-day needs. It is compulsory for the first four years of a child's life. It does not require a very strong imagination to picture what great changes are likely to be produced by the introduction of a system as up-to-date as the one established in 1922.

One of China's fundamental problems is that of reducing the illiteracy of her people. Nine-tenths of the present population of China can neither read nor write. Democracy cannot be safe nor universal until the people are educated. China is, therefore, confronted with the necessity not only of providing a public school education for its children, but also some adequate means whereby a large percentage of its adult population can learn to read. Within the past four years many cities have organized night classes for adults. Some cities have found it practicable to promote special campaigns for adult education. In one city 150 simultaneous classes were organized for teaching illiterates and at the end of four months 1,000

of these illiterates were given certificates indicating that they had become able to read and write. Some cities are using lantern slides as a basis for instruction of the masses.

MACHINERY AND INDUSTRY

4. In Industry. In China, as in European countries of two centuries ago, industry has in the past been organized on the principle of family units. A family devoted itself to some industry and the factory was included within the property belonging to the family. The introduction of modern machinery in China, calling for the concentration of large numbers of laborers and highly equipped factories, has introduced a radical change. This change, although already in progress four years ago, had been greatly accelerated during the period of my absence from China. The number of factories had approximately doubled. The workers who were formerly protected by the traditions emanating from the family system in China have now been thrown together under new conditions over which they have no control. There are no laws to prevent unprincipled employers from using child labor or from exacting excessive hours of labor from all workers. In this period of transition, when China is seeking to find herself, we must look for her protection to the governments of other countries. No foreign nation should permit any of its nationals to establish factories in China under conditions which would give them a free hand to exploit Chinese labor. Any other policy on the part of foreign governments will ultimately, in my judgment, prove a boomerang. If, for example, America should permit Americans to go to China and erect factories which, by the use of sweat-shop methods, would produce goods to undersell American goods, the American people would ultimately have to pay the bill in unfavorable competition. The motive of self-interest alone should lead our government to take measures to protect Chinese laborers from exploitation. Still more should the humanitarian motive operate to make foreign governments use every possible means to protect the workingman of China from the perils of the present hour. The crisis introduced by modern industry in China has been most acute within the past four years.

WHERE AMERICA IS NEEDED

5. In Social Relations. The breakup of the large families into smaller units has produced social changes nothing short of revolutionary. The increased freedom in relations between the sexes has suddenly thrown Chinese women into a condition of unprotected peril. Both of these social currents have been greatly accelerated within the brief period of which I am speaking. The evils of the sudden change which have taken place in social relations are so great as to justify an appeal to the best social thinkers of America to come to the help of China at this her time of need in order to guide her in the readjustments which the times demand.

6. In Mental Attitude. Old China was conservative. Her conservatism was rooted in Confucianism. New China is progressive. The young men and the young women of

China have their faces irrevocably turned forward. The man who was considered progressive ten years ago is now thought of as a conservative. This change in mental attitude has been greatly augmented within the past four years.

7. In Morals and Religion. There is perhaps a general tendency to laxity in morals, due to the social changes to which reference has already been made. On the other hand, thoughtful men, who are expressing themselves in private conversation or in the press are emphasizing more than ever the necessity for a moral basis in the new social order. There has apparently come over the country a realization of the inadequacy of political ethics to accom-

plish the moral results needed. There is, therefore, greater interest in religion than at any time in my experience. There is a suspicion of the so-called Christian nations. The great war has been taken as an evidence of the failure of Christ's principles to permeate western society. I find very little unfavorable criticism regarding the character and teachings of Jesus, but I find the bitterest kind of criticism against the wrongs which exist in industry, commerce, and international relations among Christian nations. The Chinese demand a restudy of the teachings and spirit of Jesus. They are willing to accept him, but they do not find it easy to accept our western interpretation of his spirit.

Why Church Unity Halts

By Chester Warren Quimby

THERE is just one obstacle to denominational unity—folks. The church edifices will never complain. They are wood and stone, and dead. They will stand idle and abandoned until they tumble in, silent and unprotesting, and not so much as one stroke of the bell will sound their cause. Nor will the ecclesiastical organizations protest. Bishops and presbyters will not rise up out of the dictionary to war or to slay. They are only methods of work, and like all engines must be fired or they lie dead as the grave. Nor will the sectarian doctrines rise in wrath. They have no voice. They are dumb unless someone gives them speech. And even the ancient creeds will keep silence. They are never heard except as folks give them utterance at the morning service. All the noise, sputter and row against denominational unity comes from folks.

A protest will come from two or three leading families in nearly every local church. By groups they are very small, but in the aggregate their total is large. They will fight any move toward unity to the bitter end. And why shouldn't they? Denominational loyalty has been branded into them. They have been taught to be true to the church instead of the kingdom. The kingdom is their church, and they will not surrender. Besides, all their devotion and sacrifice for religion centers in their own little church. For it they have toiled and sacrificed, buying a new carpet, paying off a belated coal bill, giving a supper to raise the missionary claims. In it their children were baptized. Any move that hints toward eliminating *their* church is a stab at their hearts. Without it they would be as lonely as a mother weeping for an only child. Their church is their religion, and they will not suffer it to be destroyed.

THE LARGER GOAL

One must deal very gently with these people. Affections must not be brutally mangled. Patiently they must be taught the better way, and to see the larger goal. They must be converted to seek the kingdom first. If the movement becomes popularized, if it should become a part of the denominational program in their vicinity, they can be

persuaded to join it more easily. But some will fight to the last ditch—and beyond. And yet, though hard and bitter to them, unity must come.

The next objector is likely to be the local pastor. He believes in unity—elsewhere. His egotism will rise in rebellion at the movement. For many pastors have such an exalted opinion of their own church, their own programs, their own sermons, that they will join nothing. Anything that eclipses them they will fight. Unity—yes, when others join *them!* Then there is their personal pride, honest pride. The local pastor dislikes to surrender. He loves his church. It has had a noble history. To it he is giving his life. In his town he has held his place in the face of sharp competition. He will not be a quitter. To see his denomination fold up its tents like Arabs, covers him with shame. Besides, if he resigns, to whom shall he go? He gets his living through his denomination. If it "sells out" he must enter the ranks of the unemployed, and seek another pulpit. He has no money saved. He has a family. He hesitates. He cannot espouse the cause of unity; it would be suicide. The local pastor must learn to see the kingdom before all else. He must learn that it is more important than himself, his sermons, his denomination, and his living. He must catch the sacrificial spirit that will suffer the loss of all things for the kingdom's sake.

THE HIGHER-UPS

The chief hindrance to unity is probably the higher church officials, district superintendents, bishops, secretaries, and field agents. They have learned to think of the kingdom in terms of denominational activity. The purpose of their office is to further denominational prosperity. They think, plan and work in terms of denominational efficiency. It is for this that they are employed. It is by this that their worth as administrators is measured. Their office and work is per se anti-union. In some cases their salaries depend upon the number of efficient charges under their supervision. They do not dare to bring in an annual report showing a loss in charges, or parishes, or backing a move-

ment of unity. Their work is for their church even if it kills the kingdom. Like the local pastors they must add to their task, and put it foremost, that they are to glorify the kingdom at all costs. And they must be given support. To their commission to supervise the churches, and keep them efficient, must be added a new mandate—that they unify the churches at whatever costs wherever the good of the kingdom demands it.

PET HOBBIES

Vehement protests will also come from a few misguided churchmen. They are possessed of sensational oratorical power. They have some theological hobby. They will raise a hue and cry against any move toward unity that ignores their pet hobby. They will conduct hot, unscrupulous campaigns. They will misrepresent issues. They will sour the movement. What is to be done with them? God himself does not seem to know. They are some of the reasons why he that keepeth Israel neither slumbers nor sleeps.

These are the obstacles. Just folks, that's all, just folks. Folks who are unwilling to sacrifice. Church unity will not come until there is a willingness to die for the cause. Local churches must be willing to recede before others. Denominations must be willing to surrender to one another. There may have to be some ecclesiastical self-crucifixion. We are all waiting for someone else to do the sacrificing. Any pastor, people, sect, or church that believes in unity must be willing to quit the field. If not, all is vanity and hypocrisy. Unity will cost. And if folks want it, folks must pay the price.

There are the obstacles, just folks. As one surveys the list, one cannot help thinking that the chief objectors are the higher officary who are delaying the progress of unity. One feels that if they set about it, if they really wanted it, it might come more quickly than we dream. If they were as eager for unity as they are for denominational efficiency, the new day would be here.

METHODS TOWARD UNITY

This unity is a complex and ticklish question. It is rooted deep in history and human prejudices. There is no simple solution. No one today has the remedy. There is none. But certain avenues of approach are clear. Let us continue the present policy. Let us continue the church councils seeking unity. Officials of large denominations sit down together to work out some plan of unity. Usually they fail. And the crux is over the ecclesiastical organization. It is not the creed that makes the failure. It is the give and take of authority. It is not disagreement about the kingdom, but about boards and official powers.

The local federated church is another means toward unity. Some local communities unite their churches, whether or no. Usually they "affiliate" with some denomination for missionary purposes, and to give their pastor some relation with his brother preachers. They face obstacles. Some local members are apt to kick over the traces and "break" for the old fold. And some church superintendent is likely to encourage them. If this happens, the last state of that community is apt to be worse than the first. But the method is good. Let it be encouraged. But

it is slow. By this method alone, ere we all become one the judgment will be upon us.

Unity is coming slowly by church comity. This method has banished rivalry from our larger cities, from the great foreign sections in these cities, from the thinly settled sections of the great west, and from large areas of the foreign field. In all these places the church boards have divided the territory, making each part the field of some denomination. All others are to keep off the grass! It is a great plan, productive of vast good. It saves waste, work, rivalry, jealousy, inefficiency and failure. But it does not go far enough. It does not touch the problem at its core. It ignores the thousands of overchurched villages and towns throughout America. Here is where the evil cries aloud. Here is where something must be done.

HOME BOARDS

To this end, let this plan of church comity be extended to the denominational "home boards." Let them together survey the country. Let them agree on some set of principles, just and fair, and divide up the field of America. Let them plan to go into every last community in the United States to eliminate every extra church, leaving the field to those best able to carry on the kingdom there. Let them put the kingdom first. Then let them start a program to popularize their purpose. Let them advocate it in community, council, newspaper, denominational journal, and assembly. Let them face obstacles unafraid. They will have to be reckoned with. The end will not come in a night. But the churches will officially be thinking unity, planning unity, working toward unity. All this instead of denominational efficiency!

This will not at once eliminate denominations. It only cuts out the rivalry, waste, and bitterness. No one has a way out of our present divisions. They will be with us for long years to come. But this plan aims to banish the evils of our present condition, in every place. It is not new. It follows old ways. It merely extends our church comity policy, which now is confined to new fields, to all fields, in the hope that thus the worst sins of denominationalism may perish from the land. And who knows? It may be that with waste, rivalry, inefficiency, jealousy, and feebleness gone; with the causes of suspicion and hatred gone, we may be nearer to uniting our denominations into one great church of the living God than we think.

Green Peace

ONLY cool green comfort
Under the friendly trees
Can bring song to silent lips
Or give tired hearts ease.

Only cool green comfort
Down in the uncut grass
Can heal the hurtful things that stay
When the dear things pass.

But little, lipping poplar leaves
And clover-studded sod
Hold pity without mockery,
Hold the green peace of God.

BONNIE B. JONES.

The New Poetry

By William E. Barton

IF ANY READER begins this article under the impression that it is a solemn and serious discussion of literary form, I must disabuse his mind at once. Whatever the defects of this essay, it will deliver no goods under false pretenses. In other portions of this dignified periodical can be found highly intellectual compositions; this is not one of them. There is in the city where I reside an organization known as The Friends of American Poetry. I was asked recently to dine at the expense of this society and deliver an address on The Old and the New Poetry. I had no very good reason either for accepting or declining, so I accepted. Then I found I was not the only speaker. A learned professor from the University of Chicago was to deliver an address on The Old Poetry, and Harriet Monroe was to speak on The New Poetry, and then I was to speak. I knew they would both speak well, and they did; and I did not think they would leave very much for me to say in the serious discussion of the subject of the evening. So now you know why I did what I did, and why I am doing what I am doing.

Poets have the ability to say an undisputed thing in such a solemn way. So do preachers. Several years ago the Yale Record published what I thought and still think a very clever series of jingles showing how four eminent poets would have told this story:

Little Bo-Peep has lost her sheep
And can't tell where to find them;
Leave them alone and they'll come home
And bring their tails behind them.

On this theme were these four variations:

JOHN MILTON

But while she watched and o'er the verdant mead,
Sported the fleecy band, upon her eyes
A slumberous cloud descended; not as sleep
Comes to the reveler whose fervid brain,
Aflame with variant phantoms intertwined
In horrid convulsion, tosses long
Upon his restless couch; but dewy balm
Flowed on her soul and mild unconsciousness
Enfolded. Meanwhile, o'er their wonted range
Transgressed the ewes; nor when she woke as far
As mortal ken might rove across the plain
Appeared one visible. Her evil fate
With resonant lamentation did the maid
Bewail, and piteous weeping. Eighteen times
As long as one might need to boil with fire
To adamant hardness the smooth fruit
Of the domestic fowl, she lay and wept.
Unceasing. But at last, a mighty voice
Spake from the infinite heavens—"Cease to weep,
Ill-fated shepherdess! Take thou no care
Of those far-wandered. Surely shall return
Each sheep unhurt, and following after each
As spring on winter, shalt thou find a tail."

ROBERT BROWNING

Yes, there's no doubt I've lost them.
Oh, why was I so sleepy!
Had I but lingered to think of the cost—them
Dearly I loved. But to weep I
Know does no good—and the folks—won't it frost them?

Rats! I don't care—what's the use of it,
Weeping and wailing like this?

Sure there must be such a thing as abuse of it—
Then it may not be amiss
Having the chance to say something abstruse of it.

Such is the world of humanity.
Say—isn't that a great sentiment?
Half of Man's life is but loss and profanity,
Something quite fine to invent I meant—
Hold, Robert Browning! This draws toward insanity!

THOMAS MOORE

As I wandered at eve o'er the murmuring mountain
Encircled with sunset and hoary with years,
I saw by the marge of a clear-welling fountain
A beautiful maiden all melted in tears.

Now it went to my heart to discover her sadness—
That so lovely a bosom with sorrow should heave,
And an eye that was made but for laughter and gladness
Should ever have reason to weep or to grieve.

Ah! dark are the woes of the daughters of Erin,
Whose flocks are forsaken, whose sheep are astray!
But the task of a bard in a world such as we're in
Is surely to chase all their sorrows away.

So sweet were her eyes to me over her bending,
And her soft lips were pouting so temptingly near,
That—we saw not the sun 'neath the mountain descending,
Nor knew when the moon arose silver and clear.

OMAR KHAYYAM

And if across the desert sands thy sheep
Have wandered while thou sleepest—not to weep
Shall bring them back to glad thine eyes again;
Oh, true believer, drink, and drink thou deep.

Myself, bereft of many a fleecy lamb
Have meditated on the wretch I am,
But turning to my earthen jar have found
Grace—and thenceforth have cared no single ram.

Ah, my beloved, why should we deplore
The loss that fills with aching the heart's core?
Love yet remains; and gazing in the jug
Methinks it still holds half a gallon more.

This has always seemed to me a very clever production, and it suggested my line of thought following two serious papers, one setting forth the superiority of the old, and the other of the new poetry. So I read before that company of poets and near-poets this series of variations, with due credit to the magazine in which the verses appeared, and then I went forward to show what some modern poets might do with the same theme. I had about two hours that afternoon between engagements, and I took down some volumes of the newer poetry, and followed the styles that I discovered therein. This is the way I think Walt Whitman would have told the story of Little Bo-Peep:

A woman waits for us; she contains all, nothing is lacking,
Yet all were lacking if we sheep were lacking;
Hoofs, horns, hides, tallow,
Ram, lamb, sheep, mutton, lamb-chops, leg of lamb with mint
sauce

(And the man I know loves the flavor of mint
In other compounds beside roast mutton).
Wool, spun, carded, dyed, woven—
(Oh, wool that grows upon the backs of sheep,
You clothe armies that march to the drum-tap of nations!)
If sheep are lacking, the Shepherdess lacks all.

I celebrate myself, and the glory of sheephood,
Of life immense in passion, pulse and power.
But for me, what were nations and their leaders?

Leaves of grass, I wonder what you are?
Are you to eat, or to step on or to make poems about?
I wander on, feeding, and I send my barbaric yawp
Across the grass and down the ages.
I and my fellow sheep are like These States:
Many sheep and one flock, E Pluribus Unum.
Omnes! Omnes!
Let others ignore what they may,
I will go home when I get good and ready,
And I will take my tail along with me.

Edwin Markham, I know, would consider the care-worn
shepherdess, and how it came about that she, who should
have been exempt from such employment under the child-
labor law, was working till she fell asleep at her task:

Bowed by the weight of youthful toil, she leans
Upon her crook, and gazes at her flock,
The weariness of age-outcrusting youth,
And in her eyes lost light of hopes long dead.
Oh masters, lords and rulers of the earth,
How will ye answer in the coming years
For what shall happen when she falls asleep—
For flocks far-scattered, and for wool destroyed—
A world unfed, unclothed and gone to wrack,
While wild beasts tear the flock, and she who watched
Sunk deep in slumber, and the sheep's return,
Or head or tail, a sad delusive dream!

I thought of my cheerful friend, Walt Mason, and I
was sure that he would tell the story in this way:

One day I cranked my old tin car and stepped upon the gas,
and saw some sheep that wandered far and monkeyed with the
grass. The grass was greener, so they thought, a little piece
away, and so they strayed and pondered naught of where their
mistress lay. And when she woke, not one she saw, but still
she did not hurry, but gave the merry haw-haw-haw, and
chortled, "I should worry!" When I returned upon the scene,
the sun was near to sinking, and I was low on gasoline and
rather long on thinking. For I supposed that I should see a
maiden loud lamenting; but no such vision greeted me; the
girl was gaily chanting. For all her sheep had come to her
and she had saved her labor; as for the grass they did prefer,
they stole it from her neighbor. Homeward she strolled, all
light and gay, and she rag time was singing, and as they moved
along the way, each sheep its tail was swinging.

Thomas Curtis Clark sings "to one clear harp of divers
tones." I did not immediately discover what he would do
with a theme like this, but in time I heard him singing
after this fashion:

Oh, weep thou not, forlorn Bo-Peep,
But lay thee down again to sleep,
And dream till thy glad heart is full,
Nor fret for mutton nor for wool.
Seek not thy sheep; if thou run west
They will have thought that east was best;
Why should'st thou southward hasten forth
When they perchance have wandered north?

Thou surely art not such a dunce
As now to seek four ways at once!
And if to search were labor lost,
To weep will not repay the cost.
So dry thine eyes, thou sad Bo-Peep,
And lay thee down again to sleep.

This is the way that all things flow—
A certain rhythmic come-and-go;
As what doth rise must surely fall,
What goes will come again, that's all!
Of these two forces life is full,
An even balanced push-and-pull;
And what we think is life's sad loss,
Is just Fate's game of pitch-and-toss.
The moon doth wax, then dark doth grow;
The tide hath both its ebb and flow;
The sun descends, the day is gone—
Thy weeping will not haste the dawn;
But lay thee down and rest awhile,
And soon the crimson morn will smile.
The restless urge that makes sheep roam
Will soon react and bring them home.
Consider this and thou shalt be
An expert in Psychology.
Fret not thy gizzard, then, Bo-Peep,
But close thine eyes again and sleep!

Arthur Guiterman might be tempted to mount his
laughing Pegasus, and ride beside "the Prophet Samuel
upon his only camuel," in search of the sheep. He surely
would moralize a little, and perhaps give us a Scripture
allusion:

Oh, wilful, wandering, wayward sheep,
Why will ye stray?
Your meadow-grass is lush and deep,
Why go away?

Are ye so foolish, false and dense
As all mankind,
Still leaping o'er the pasture fence
And wandering blind?

For men have gone the self-same way,
The ages through:
"All we like sheep have gone astray"—
The prophet knew!

But there's this difference, Lamby dear.
The outward track
To men and sheep alike is clear—
But sheep come back!

Kipling would say that men come back, also, and he
would not feel any too sure that they had learned much
in their travels:

A sheep there was, and he went astray,
Even as you and I;
He thought that he knew green grass from hay—
Oh, Lamby, how do you get that way?
He'll find he has the piper to pay,
Even as you and I!

Oh, the pranks he played and the calls he made
And the ewes that met him and smiled!
For he made his prayer, like a life-sized fool,
To a bleat and a bone and a hank of wool,
And experience keeps a very dear school
For those who gallop it wild!

And he came back sheared and he came back skeered,
And he limped back over the sand;
He was sadder, yes; was he wiser, though?

Alas, I fear that he never will know,
Seeing as how he never can know,
And never can understand!

I took down a volume by Mary Aldis, and found one of her earlier poems which made me think that there was a time, somewhat remote, before her rhymes went grazing, when she would have said:

My sheep, ah, yes! I think I had some sheep,
But what a bother 'tis a flock to keep!
I lost them when I fell so sound asleep.

If they find better pasture elsewhere,
And I thereby am lightened of their care,
What doth it matter, whether here or there?

Their tails? I now remember tails were theirs,
And heads, and tails are set in curious pairs;
Both heads and tails may come again—who cares?

Harriet Monroe was among the poets present when I read these poems of my own, and I sought to compliment her, also, by setting her poem to an earlier meter than she of late has employed; and I was able to make her recognize her own style:

Good by!—no, do not grieve that they have vanished,
Those snowy sheep;
So go life's joys, which ever more are banished
While we but sleep.

Grieve not when thus shall stray from thee thy lover
And leave thee lone;
Love and rejoice, and when love's spring is over,
Let thy sheep roam.

He will return when he has finished grazing,
Or if not he,
Some other, tired of her on whom now gazing,
Shall come to thee.

This brought me to Amy Lowell. It was no task at all to learn how she would treat Bo-Peep's misfortune:

Hey, jump, sheep, jump!
Green grass, new grass,
Grass the color of the heart of a young onion—
Jump over the grass, little sheep—
Play amid the prismatic slidings
Under a windy sky!

I would jump and frolic with you—
My bulk to the seeming contrary notwithstanding—
I would anything rather than this cold paper
With, outside, the quiet sun on the slopes of burgeoning hill-sides,
And inside only my books.

And if the shepherdess awake and miss you,
Jump and play, and run where you will—
You love and the moon will still be young
When she and all her kin have slithered away
In the bodies of innumerable worms.

I liked this so well, I was unwilling to stop, and I was sure my audience would give Miss Lowell an encore, which they did, and she finished with this short turn:

Sheep, and a fleecy cloud;
Or, perhaps rather a cloud and fleecy sheep;
Did I have sheep once upon a time?
Ah well, meditation is more profitable than mutton—
Let me sleep again.

By that time I heard Vachel Lindsay coming down the pike, his left foot pounding heavily on the accented beat,

and he was singing to the accompaniment of instruments of percussion:

Bo-Peep slumbers while her sheep eat grass,
And little does she reckon how the moments pass;
And she cannot be awakened by a cake-walk song,
And a thigh-bone pounding on a sheepskin gong.

The sheep frisk gaily and are wide astray—
Wake, little shepherdess, they're far away!
Oh, gay is the revel of the sheep meanwhile,
And they run and they scatter yonder, mile on mile.

Bo-Peep wakens, and she will not weep;
What to her the loss of father's sheep?
She thinks of her lover and she powders her nose,
And she looks with comfort on her new spring clothes.

Then comes her lover with the warmth of spring,
And Bo-Peep gaily lifts her voice to sing.
Back comes the flock from its gladsome roam,
And Bo-Peep takes her crook, and drives them home.

By this time the sheep had wandered down into the Sangamon bottom, and I looked around over the Spoon River country, and found Edgar Lee Masters copying this epitaph from a somewhat recent tombstone:

I am Benjamin Franklin Peep, known as Old Man Peep.
I rest contented beneath this stone, and feel content.
No longer am I worried about Bo,
When she is out at night or loafing on her job.
I got my feet wet chasing after sheep
She lost while she was dreaming. Old Doc Hill
Said it was just a cold; and when he found
It was pneumonia, I was just as far
Beyond his reach as my old buck
Was out of Bo-Peep's sight. So here I am.
And now the sheep may roam,
Free as Spoon River in its winding course.
Well, good by, Bo. When dresses lengthen
You will miss that wool.

Finally, I looked around Chicago until I found Carl Sandburg, and with this poem I closed my anthology:

Hang it all; I slipped in at the movie-show
Not more than an hour, or maybe an hour and a half,
And left them feeding by the Clark Street Bridge,
And now, where in thunder are they?
Down at the stock-yards, like as not,
And next time I see them it will be on the platter.
Maybe I'll get a new fur muff out of one of the pelts,
With the tail hanging down to it like I seen once on a lady in
at Field's.
But maybe hers was genuine Persian lamb, or something like
that. You never can tell.
Gee, I wish old man Wrigley would drop me down some gum!

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Arthur Nash : Paradox

"THAT fellow is either a fakir or he is doomed to failure," said a certain business man after listening to one of Arthur Nash's addresses on "The Golden Rule in Industry." "Well," he was answered, "he is no fakir and he would rather fail than surrender his experiment with the golden rule." "I will take your word for his sincerity," was the reply, "but I give him eighteen months to wind up in failure." Then he continued with a good deal of emphasis, "I have been in the manufacturing business in a pretty large way for some twenty years and I just want to say to you that you cannot use your Christianity in your shop."

At the end of that eighteen months Mr. Nash's business had much more than doubled, both in volume and profits. Another twelve-month is now almost past and the volume of business has again doubled. Taking over a little sweat-shop five years ago, he substituted the golden rule for the sweat-shop drive by practically doubling all wages and trebling those of the lowest scale. From every consideration of bookkeeping, labor management and business of the hard-headed kind that move spelled failure, but it turned a grinding, close-margined business into one of profit. Arthur Nash had mixed the human factor into his business calculations and found it was a multiplier of three on the balance sheet. "What do you think of this Nash golden rule idea?" an investigator asked a Jewish competitor. "Vat I tink of it," he replied, "mine Gott, I wish I had to't of it fust."

As a result of Mr. Nash's "thinking of it first," the dingy sweat shop moved up and transformed an old distillery building into the famous golden rule industry, and now it has moved up again into a large brewery building that the builder proudly called the finest of its kind ever erected. The business is reported to be once more spilling over all the edges so that it is difficult to find place for the humming machines where ever increasing ranks of garment makers may sit and sew with light, air and freedom in the fixings. And the twenty-nine glum sweat-shop slaves of a few years ago have grown into a host of nearly three thousand happy workers.

Revising the Order

Arthur Nash's experiment has been surveyed, researched, criticized, commended and written up oftener than any other business undertaking of modern times. The harshest criticisms have been made by those who came with a doctrinaire scheme, found it was not being used and so went out to coin such bitter phrases as "the golden rule means gold for Nash and rule for the workers." The answer to that has been given a score of times by those who came to investigate, stayed long enough to learn and went out to give the answer of those same workers. It was best summed up in the conclusion of the labor manager of another large tailoring firm who came with prejudice and went away saying, "It is the happiest lot of work people I have ever seen."

Profits are less than one dollar per order and the bankers from whom money must be borrowed at certain seasons think it a dangerously low margin. But that is the Nash way of sharing profits with the customer. When the margin was twice as much the workers had the chance of taking a raise in wages but voted that it should be put into quality in the goods, because the golden rule means sharing with the customer. When later the prices on material rose they voted to risk a cut in wages and profits rather than reduce quality in goods. All this was because of the Nash doctrine as set forth in his last presidential address. It is a rather striking doctrine in this present business world of profit motive. The Nash idea reverses the usual order and runs as follows: "We are to consider the interests of three parties: first, the consumer; second, you workers in the factory; third, the investors in this company."

"The consumer, the first to be considered, is not here to speak for himself, but if we are going to live the golden rule we must live it toward him, and do by him as we would be done by if our

positions were reversed. While it is true that the woollens and everything used in suits have advanced in price, I believe that we are in duty bound to protect the public which has so loyally supported us, to the limit of our ability. I, therefore, recommend that we do not raise our price."

Business or Religion?

Arthur Nash is a paradox. For that reason, some very high-minded visitors have failed utterly to understand him and so go away to write critically. "What is your wage scale?" they ask. "What does it matter?" comes the reply, "wages are not the fundamental thing. We all work together like a big family and then divide all we make. Wages are not so important as brotherhood." That stuns the mind of the average labor leader or business man and sometimes even that of the social worker. Some have been so unkind as to criticize it as insincere. They forget what a certain great Galilean said when a question of dividing money was brought to him.

Yet the annual income of a Nash worker is ample—about as large as is found in the garment-making industry. The least, last and newest of girl workers gets a minimum of fifty cents per hour and the average for all women is close to thirty dollars a week for the shortest week known in modern industry, while the most highly paid skilled folk earn on piece rates up to almost double the union scale. In other words, Mr. Nash could boast of his wage scale but he is not primarily interested in it. His primary interest is in brotherhood. His business is his religion. "I wish I could get free from all this business," he once said to me. "I am not interested in it. I would like above all things just to preach the gospel." A certain state university professor refused to make an engagement for me to talk to his classes because he did "not want any preaching." He said, "Assign Arthur Nash to me and you can come." Mr. Nash would have put more preaching into one hour than I would into ten. After three years of the most intimate kind of association, with many trips through the plant and the most searching explorations of both Arthur Nash's personality and of his business, I can find nothing in it beneath the consuming desire to make that great shop a working expression of Christian brotherhood.

"This business is growing so rapidly that I do not see how I am going to escape becoming a millionaire," he once said to me, "and God knows that is the last thing I ever desire to become." Let the scorners now scoff, but there is another paradox. I know Arthur Nash cares nothing for either money or mere business success. But he does care with a consuming passion for the least among men. So he works longer hours than his factory people do, makes garments on a margin so narrow that his bankers grow fearful, seeks always to train folk with low earnings into skilled, well-paid earners, selling them at par the stock that others offer to take at a premium of one hundred per cent. His hope is that the workers will buy the stock before it makes a millionaire of him—but there is another paradox; the more they buy, the larger the production and the more rapid the increase in the value of the stock. If Arthur Nash ever becomes a millionaire he will be one of the few that the Lord can approve.

The Fundamental Law

The Nash idea is that the golden rule is a fundamental law in human relationships, just as gravitation is in physics. It is not a mechanical law of "thou shalt" and "thou shalt not," but a sociological law like unto fundamental biological laws in the growth of living organisms. Mr. Nash believes there is an inherent rectitude in the normal human being that responds to it just as there is in the normal physical body when it responds to the law of health. The wage system that rests upon arbitrary hire and fire and upon the profit motive as all controlling makes industrial relationships abnormal. It leaves men spiritually misshapen, angular and anti-social. So larger wages and shorter hours are secondary to brotherliness. Here let us hasten to say

that the Nash shop has recently done the unprecedented thing by adopting the thirty-five hour week for all women workers and that without any reduction in pay. First it went to forty-four, then the Saturday half-work-day was abolished and now it is five days of seven hours—so "these women can have some home life."

If better pay and shorter hours are obtained only by force and fight, the spirit of industry is not much changed; it is still a grim matter of power and may leave the worker down on the low material levels of economic determinism. Both can be gained without bettering in the least the relationships between employer and employe. So Arthur Nash fears elaborate shop organization in his own factory though deeply convinced of the necessity of labor unions. That is another paradox. It is resolved in this way. So long as industrial management is arbitrary, labor will have to organize and fight, but when it becomes democratic and labor's rights take precedence over those of capital (that is, human rights come before money right) the work of the labor union is done. "Do you want these workers organized against this golden rule idea?" he once asked when the question of a socialist labor organization in his factory was raised. "What would the Amalgamated bring in here that we do not have unless it would be the Marxian doctrine that worker and employer cannot hold things in common." Nevertheless, the question of the Amalgamated coming in was left wholly to the workers.

* * *

Organization or Organism

I had it out with him over the question of shop organization. I argued for a more thoroughly organized system of shop committees. His answer was that the workers could have any kind they wanted to set up, but that he was afraid of too much organization. "Look at our churches," he said, "and tell me wheth-

er or not the institution ever gets in the way of the spirit of the Master. I would deplore anything that would get in the way of the wonderful spirit in this factory."

The fact is that Arthur Nash is not just running a factory. He is, as he would like it said, managing a kind of an industrial church. His book ("The Golden Rule in Business") is not an account of a business experiment but of a religious experience in which this factory is the sequence. Any judgment passed upon him aside from that fundamental fact is a misjudgment. And his religion is summed up in the single phrase, "The spirit of Christ." That is the acid test in everything—how much of the spirit of Christ is there in it? There is no lack of humility in it all. There is no claim to have succeeded more than in a small measure, but there is no false humility that refuses to make the thing preach the gospel.

It is this question of the spirit that keeps the democracy of the Nash shop simple and elemental. It works, but I have argued with him that it all depends upon the contagion of his own personality and that he cannot always be there. He answers that I lack somewhat in faith in the principle if I think it will not work with the three thousand, as a divine law, whether he is there or not. Then he says: "We shall see; we must go slow and try things out. There is a difference between an organism and an organization. We want here a social organism in which the spirit is the life. It is quite possible for a democratic shop organization to crush the spirit beneath the wheels of institutionalism. But life is an evolution." Arthur Nash's one great aim is to leave the whole business in the workers' hands, built by their industry, purchased out of their earnings and managed as their own. And that he would call the evolution of an industrial democracy of the Christian kind.

ALVA W. TAYLOR.

British Table Talk

London, August 5, 1923.

IT FELL to the writer's lot yesterday, August 4, to travel from the south coast to London; in the carriage were five Americans. Then, at home, there was an American friend to spend the evening with him. So there were direct means of knowing how deep and real is the sorrow of the American people at the death of their President. To these men it seemed almost a personal loss. They spoke of the dead man as of one who was worthy to stand as a true representative of their national character. The fact that he loved to call himself "a plain American" was a clue to his ideal of service; with a cheerful humor he had fought his way through many a fight and in his high office had shown the devotion to public duty which his country had never found wanting at its call. On this side it can be said that, though President Harding was not so well known to the rank and file as President Wilson, yet all that was known of him won for him a respect and admiration which make us understand how grave a loss America has suffered. There is today a mourning which is more than a formal offering of sympathy to a sister nation. Those American friends whom I chanced to meet were confident that the new President was one in whom we here might have confidence, though as yet he is little known even in his own land. Every student of American history knows how remarkably, in every emergency such as this, there has been the man waiting for the hour to reveal his gifts. Once more the same story will be repeated. This is our deepest wish and prayer.

* * *

In Camp Now

For the Sunday I have returned to London, but yesterday I was and tomorrow I shall be again in camp upon the shores of Hampshire to which the Needles on the isle of Wight seem very near. The harvests in that part of the world look splendid, and even the farmer grows enthusiastic over a certain field of oats which

he desired us to photograph. It is twenty-five years since some of us began the Free church camp for public school boys, and during those years one generation after another of boys and undergraduates have kept alive the early tradition. The founder, Mr. Frank Lenwood, is now the secretary of the London Missionary society. Sir Evan Spicer, our first commandant and always our good friend, has been celebrating this week the jubilee of his marriage. Some of our first company are fallen asleep: John Spicer, killed on the Alps, Arthur Jackson, stricken down by the plague in China and many who went to the war and did not return. It is a small but very intimate brotherhood. There is a bond of memory that links all who have camped together by the river or the sea. The annual miracle is repeated by means of which a casual concourse of men and boys through the spirit of the Most High becomes a brotherhood of those who have seen the same vision and heard the same call. To outward seeming there is nothing but a rather noisy and high-spirited company bent on games and endless jests, but if anyone entered within he would discover that in the very heart of that laughter-loving camp there is the realized presence of Christ. At evening prayers someone or other gives a practical message upon the things that matter. It is not and cannot be formal, but it is the real thing from one heart to another. There are many who look back to the dim tent with its lamps feebly shining as men look back to seasons of light and inspiration. Here we raised our Ebenezer, and when we came out into the field beneath the stars it is as though all things spoke of that Divine Friend with whom we had been speaking together.

* * *

The New President of the Wesleyan Methodist Church

The nomination of president of next year's conference at Nottingham was a foregone conclusion, and the large vote of 269 was

recorded for Rev. Amos Burnet, senior secretary of the Wesleyan Foreign Missionary society. Rev. Frederick L. Wiseman, whom many desire to see once more in the presidential chair, came second with 51 votes, and Dr. H. Moldwyn Hughes third with 41.

Rev. Amos Burnet was born at Little Steeping, Lincolnshire, in 1857, and entered the ministry in 1877. At the close of his college career at Richmond he went in 1880 to Bangalore, where he spent eleven years. Returning to England he spent the next nine years of his ministry in Nottingham, where he was secretary of the district. In 1902, at the conclusion of the Boer war, he went at the special request of the mission house to take charge of the Transvaal district. After seventeen years in South Africa he returned to England and was appointed secretary at the mission house. So the Christian World reports.

* * *

Revival—But to What?

The remembrance of the arrival in these islands of Moody in 1873 has led a writer in the Challenge, after a tribute of gratitude to the memory of that great evangelist, to inquire what is meant by "revival" in the church:

"Revived—but to what? It is here that the church needs at once a fearless realism, and a daring faith. It needs to see things as they are: a world out of joint; a Europe which is a welter of nations like ignorant armies clashing in the night; the races drawn together without any clear knowledge how they can live together; a social order marked by waste and folly, and, as it would seem, threatened by anarchy and dissolution. It needs to see the facts which science has disclosed concerning the universe, both in the infinitely great and in the infinitely little, and to accept bravely the truths, however disturbing, which history has revealed. Things are what they are; and the church, if it seeks for the incoming of the Spirit, must seek for its incoming into this scene and no other. We do not live in the age of St. Francis or of John Wesley, or of Newman; we live in this age, and any revival of pure and undefiled religion will happen in this world and in no other, and to men who are pledged to this world.

"This means that no revival could be a revival for us unless it meant the quickening of the inspiration of the Christian community to deal with international problems, and with social injustice. But men were content in other days to leave such things, it will be said. What is that to us? Our business is with life, as it comes to us; our desperate need is not to live over again the life of other days, and it may be simpler days, it is to hail the coming of the same Lord to our rescue upon whom the ends of the world are come."

* * *

Echoes of the Anti-Catholic Congress

It has happened, as I foretold. The Anglo-Catholics, who set out with the noble ambition to preach Christ crucified to their nation, have been compromised hopelessly by the action of their extremists, led by the bishop of Zanzibar. Dr. Weston, who is admitted to be a man of great saintliness and devotion, sent a telegram to the pope. Of course Rome has not answered. Its spokesmen—and spokesmen of Rome are seldom entirely unofficial—have taken pains to show that Rome will not move to meet the Anglicans. There is for them one way of reunion—the way of submission. The bishop has defended his action rather feebly by declaring that it is God's command that we should live peaceably with all men. He furthermore quotes the parallel of the Lambeth conference in which messages of greeting were sent to the pope. But the Guardian points out that this plea might have had some point if the bishop had sent a telegram also to the heads of the Free churches. That was the course taken at Lambeth. As a matter of fact, many Anglo-Catholics, if not most, are thoroughly out of sympathy with Dr. Weston. They see that the church of England puts itself into an indefensible position, if it divides the rest of Christendom into two groups, those whom it unchurches and those by whom it is itself unchurched. For what is Dr. Weston to the pope but a "schismatic layman" usurping

functions to which he has no right? It is a great pity that Anglo-Catholics do not realize once for all where Rome stands. A Roman Catholic has pointed out that Mr. Kensit, the extreme defender of Protestantism, understands Rome in this matter better than the Bishop of Zanzibar. And why all this anxiety about credentials?

* * *

And So Forth

Among the American preachers at present ministering in our churches I have noted the names of the Rev. Carl Glover, who is at Whitefields today. Dr. Gaius Glenn Atkins is at Highbury Quadrant, the Rev. J. Barford Parry at Anerley, and Dr. Aked, who is not forgotten here, is preaching at Brighton and elsewhere. . . . At the Free church fellowship among the speakers was Dr. Crichton Miller, the well known psychologist who was among the pioneers in the treatment by suggestion, and is the author of several valuable books on this subject. . . . The Kenya policy of the government is kindling great indignation in India where some of the most loyal friends of the British Raj are the strongest in condemnation of what seems to them the slight put upon Indian citizens within the commonwealth. . . . Dr. David, bishop of Ipswich and formerly headmaster of Rugby, is the new bishop of Liverpool. There could have been no better choice. Dr. David had a great reputation as a schoolmaster. He is still in the height of his powers. There is no one more able to read the better mind of youth than the man who said lately that "one day there will be a life of Christ written by a young man—really young. One day we shall learn to mediate to young people Jesus' sympathy with adventure, with high spirits, with ardent and joyful enthusiasm."

EDWARD SHILLITO.

THE SUNDAY SCHOOL

The Gospel of the Second Chance*

DOES Opportunity knock at your gate more than once? Emerson said, "Every morning, in America, spells opportunity." Senator Ingalls, in his famous poem on "Opportunity" sings, "I knock, unbidden, once at every gate." A great financier was asked, "What would you do if you lost your entire fortune?" I would go out tomorrow morning and start to make a new one," was the confident reply. A few years ago there was organized in New York a group of men who took for their objective the giving of a second chance. Many were the results they achieved. Some days ago I received a letter from a man in the county jail. I went to see him. He told me of his mistake and of his sorrow over it. He said: "If I had only stayed with the young people of the church, this would not have happened; but I got in with a fast set, they turned me cold when I needed them, and here I am." The penitentiary was before him, the sentence was fixed. I said: "Now you can either let these years sour you and come out resolved to get even with society for putting you in there, or you can come out with your head up, resolved to be a man." We spoke of the power of Christ's religion to change a man's life and soon I was taking his confession of faith, while the men looked on from the tiers around us. We bowed our heads in prayer and he promised to live a Christian life and come out like a man. Various people are showing an interest in him, books are offered, visits are volunteered and we mean to make a success, in this case, by Christ's help. He must have another chance.

John Mark came back. He made a mistake, he was a coward—always. Do you remember that little story about the youth who fled leaving his clothes in the grasp of the soldier? Read Mark 14:51, 52. That young fellow was, in all proba-

*Sept. 9, "John Mark." Acts 12:12, 25; 13:1-5; 15:36-40; 2 Tim. 4:11.

bility, John Mark. He was a quitter. When Barnabas and Paul started out on their missionary journey they took Mark along. He was a valuable man. He was a good story teller. Mark knew Peter very well. Peter had told Mark scores of narratives about Jesus. Mark knew these stories and he could tell them with power. Barnabas and Paul needed just such a man. He could hold the crowds and instruct them. All went well for a time but when they got into the dangerous part of their journey Mark quit and went home. Paul could not forgive this. When, on the next journey, Barnabas wished to take Mark along, Paul refused. The two leaders quarreled over this business and the upshot was that Barnabas, the great-hearted, gave Mark another chance and with him as companion started off to Cyprus, while Paul took Silas and went his own way. It is safe to say that Paul did not dictate the thirteenth chapter of First Corinthians that day! He who preached about "love" did not always practice it. Paul would not, at that time, give Mark a second chance. But read the last chapter of the story—Paul saw his mistake, he became

aware of the fact that Mark had made good, he forgave him and asked to have Mark sent to him in Rome, where we know he worked with the great apostle. Suppose Mark had been cast adrift by Barnabas as well as Paul? It is impossible to value too highly the service of Barnabas in finding and holding young men for the work of the ministry.

The saving of Mark made possible the basic gospel. Scholars say that both Matthew and Luke freely used the material found in Mark in their gospels. Mark seems to be the oldest and simplest story. Mark got his narratives from Peter, who saw the events at first hand. The gospel is full of power and urgency. Forty-two times the word "straightway" appears. It is a string of pearls—each pearl an event showing the power of the son of God. One can easily see how the crowds would be impressed when these stories were given by word of mouth, backed by all the positive faith of John Mark. Millions of copies of this gospel have been distributed over the world and thus the good influence of the "story-teller" goes on.

JOHN R. EWERS.

CORRESPONDENCE

A Revival the Churches Do Not Need

EDITOR THE CHRISTIAN CENTURY:

SIR: That the churches of the United States are entering into a period of doctrinal controversy which promises to be both bitter and long drawn out seems to be undeniable. Indeed, the line is already drawn and the leaders and the followers are classifying and conscripting themselves for the conflict. We are to have the resounding clash of "Yes" and "No" and a real armageddon of argument on the theological battlefield. Perhaps such conflicts are inevitable. Certainly there have been many of them in the past and there is no reason for panic because of the present prospect of another one.

However, as we are entering this one it is well to call to mind the fact that these controversies have frequently been characterized by an unnecessary and ungodly spirit of bitterness over which the sons of Belial have rejoiced with ribald raillery. It is fitting that the controversialists of the present time determine to keep this battle free from this reproach. Fierce fundamentalists and malicious modernists, caustic conservatives and scornful liberals, humble traditionalists and haughty rationalists—are each and all to be warned of the ethical code of Christian controversy and exhorted to realize the possibility and the duty of loving "both friend and foe in all our strife." We do not need a recrudescence of the "odium theologicum," a revival of the spirit of theological vindictiveness. Let everyone speak out with force and fearlessness that faith that is in him, but let him do it with charity for all and with the realization that if his brother is in great error that fact calls for pity rather than sharp condemnation.

First M. E. Church, South
Rome, Ga.

REMRERT G. SMITH.

Holds Germany Guilty

EDITOR THE CHRISTIAN CENTURY:

SIR: What profit is there for religion and Christianity in the publication of such special pleading as that of Mr. Brent Dow Allinson in your recent issue? If Mr. Allinson or any other sincere admirers of Germany had anything really new to give us on the causes of the war which would lessen Germany's burden of guilt we would all of us be glad to read and pray to be forgiven for believing evil of men who were possibly helpless pawns in the hands of events.

It seems that Germany wished to localize the conflict. This is not news. Nobody believed, either in 1914 or since, that Germany wanted to fight at one and the same time France, Russia, Great Britain and the United States. What Germany wanted, what Germany meant by a localized conflict was a

free hand for Austria in Serbia. Does Mr. Allinson imagine that there is somehow a smaller measure of iniquity in beating a weak nation to death than in a fight with an antagonist of such power of resistance that the issue is in doubt?

But to return to my question. Most of us who were of age more than a dozen years ago do not need enlightenment at this late date on who started the war. We know the nation that first made demi-gods of its leading militarists. We know who it was that treated peace conferences and efforts at conciliation with open scorn. And everybody who was old enough to read nine years ago this summer knows who sent the infamous ultimatum to Serbia and knows whose army it was that went burning and killing on its way across Belgium. Does my Christianity demand of me that I shall hunt excuses for the war-makers? No. It rather seems to me that Christians of all nations, seeing in the Germany of 1914 the natural culmination of the teaching of nationalistic greed, of lust for power, of contempt for one's neighbors by a whole generation of jingo imperialists, would far better spend their time and energy in combatting such militarist and war-breeding forces in their own countries.

Hiram College.
Hiram O.

ELBERT H. CLARKE

"Dr.," "Rev.," "Mr.," "Bro."—Which?

EDITOR THE CHRISTIAN CENTURY:

SIR: "Dr." The common, indiscriminate, almost jesting manner in which "Dr." is used eliminates it at once from the list of appropriate appellatives in addressing a minister of Jesus Christ. Used in the better sense its equivalent would have been "Rabbi" in the days of Jesus. A rabbi was a learned man in the Old Testament scriptures and in the interpretation of the same. And a minister, or anyone, deeply taught in holy things is the only person to whom this title can be properly given. Even our bishops as chairmen and presidents of the annual conferences are embarrassed by the title. The average layman uses "Dr" with a uniformity and lightness of manner that makes it little less than a jest. This title has been used to decorate some ministers who carry influence and whose influence is needed and sought in some enterprise. Positively, I would eliminate it excepting in the case of men whose study and scholarship and achievement without question merit it and whom we might so designate without reserve or a hidden sense of jest.

"Rev." It is "Reverend" this and "Reverend" that and "Reverend" the other. It sounds so sawed-off as to carry with it a lightness and softness that the minister of good sense can only feel relief when the salutation of "Rev. Blank" is done with. This

title is used but once in the Bible and then is an allusion to God himself! "Holy and reverend (fearful) is his name." (Ps. 11:9.)

"Mr.," when saluting the minister of Jesus Christ does not seem to be quite the designation that people with good intentions would desire to use. Yet, in university circles "Mr." is used instead of "Professor" when addressing teachers and instructors who have not yet achieved full university honors.

"Bro." brings us to the only proper and scriptural appellation. We are all one family and God is one Father and over all blessed forever. Every woman is a "Sister," and every man a "Brother" in the family of God. Such appellations as these are neither vulgar, undignified, nor unscriptural, though in what are called (falsely) the higher strata of society, there would be open resentment to this form of salutation as being too familiar. "Be not ye called Rabbi; for one is your Master, Christ; and all ye are brethren."

"Mr." or "Brother" Blank, I am pleased to meet you, and if the "Mr." or "Brother" editor finds this available for the columns of *The Christian Century*, very well—and if not, then also very well!

Seymour, Ill.

S. R. RENO.

"Reverend" (continued)

Perhaps the title "Parson"
Might never make you frown,
Or you would cheerily respond
To "Hello, Elder Brown."

You see the liberty I take
The name you conjure with,
But Jones and Brown are just as close
As Wilson is to Smith.

But ministers should never let
Their angry passions rise,
A mere mistake is never cause
For blows between the eyes.

So please be calm, oh pastor mine,
We'll strive to mend forthwith,
Instead of saying Reverend
We'll call you plain "Doc" Smith.

M. T. WOODRUFF.

Dearborn, Mich.

Says New President is Well Known

EDITOR THE CHRISTIAN CENTURY:

SIR: Will you permit me one word of destructive criticism on your editorial on President Coolidge. You have only the western viewpoint. If Mr. Coolidge had been known in the west he would have received the Republican nomination in 1920. He is very well known in New England, and even today, New England forms a considerable influence in the States. I am not a Republican, but I should vote for Calvin Coolidge against almost anyone, simply because he has the reputation for honesty that so many of our politicians lack so sadly.

United Church,
Wyoming, N. Y.

FRANCIS J. MALZARD.

Indiana and the Klan

EDITOR THE CHRISTIAN CENTURY:

SIR: Last August I understand you published some fine articles by Sherwood Eddy on the Ku Klux Klan. As far as Indiana goes, it is high time you published some more. Let's have an article or so on "The Protestant Papacy," or the "Klanish Inquisition."

Amo, Ind.

CHAUNCEY PHILLIPS.

BOOKS

THE NEW POLICIES OF SOVIET RUSSIA. By Lenin: Burkharin: Rutgers. Pages 127. Price \$1.00 (Chas. H. Kerr & Co.) Three essays by great leaders of the Russian Bolshevik experiment in government. Lenin, the brains of the movement gives the reader the best constructive statement for those who are devoted to the philosophy of Communism.

THE HISTORY OF THE NEGRO CHURCH. By Carter Godwin Woodson. Pages 330. Price \$2.00. (Associated Publishers.) A sympathetic account of the rise of the negro church. An interpretation of the negroes' ideal as taught them by contemporaneous Christianity. A sympathetic interpretation of the colored man's religion.

THE POLES IN AMERICA. By Paul Fox. Pages 143. Price \$1.00. (Doran.) An interesting story of the political trials of Poland, of the best of her ideals and leadership and of the situation among the Polish people in America.

OUR REVOLUTION. By Victor S. Yarros. Pages 251. Price \$2.50. (Badger.) An interpretation of the great social problems of our time by a man who has experienced much as a practical social worker and who thinks in a clear, independent manner. Analyzing prejudice and half-baked radicalism he finds a way to progress.

FIVE MINUTE SERMONS IN STORIES FOR YOUNG FOLKS. By Henry T. Sell, D. D. Pages 159. Price \$1.25. (Revell.) Sixty-five short story sermons designed and adapted to young people; suggestive for the junior church.

THE ANGEL ADJUTANT OF 'TWICE-BORN MEN.' By Minnie L. Carpenter. Pages 190. Price \$1.25. (Revell.) One of those tales stranger than fiction and a heartening story of the power of a life of personal service.

THE DEFEAT IN THE VICTORY. By Geo. D. Herron. Pages 225. Price \$1.75. (Cecil Palmer.) A scintillating analysis of what has happened to the world through the repudiation of the high ideals put before it by America when it entered the war.

HE IS THE SON OF GOD. By Linwood Taft. Pages 32. Price 35 cents. (Pilgrim Press.) A drama designed to set forth the heart of the Christian Gospel, written by one who is an expert in dramatic art.

AN INTRODUCTION TO THE STUDY OF THE MIND. By Walter S. Athearn. (Westminster Press. \$0.30.) Very brief, very elementary, very useful. Especially related to religious work and education.

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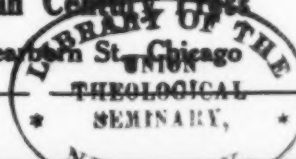
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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Daily Vacation Bible Schools in Chicago

UNDER the direction of the Chicago Church federation more than two hundred centers of religious instruction have been carried on this summer. They provide the usual suggestive and stimulating program of the daily vacation Bible school plan. In attendance they range from twenty-five to four or five hundred pupils. It is estimated at this time that not less than thirty thousand children have been in attendance upon such schools in this city during the five weeks' term of their duration. And every one of these places of wholesome moral and religious instruction is a center of many helpful outpourings of influence through the entire community. The exercises consist of songs, prayers, Bible stories, memorizing of scripture, and other activities which minister to the happiness and character formation of the children who attend. Many of these schools are located in districts where the racial and language elements are most diverse. Yet children are quick to form acquaintance, and the schools, like those of a secular order, conducted by the city, are promoters of good, sound Americanism as well as religion. Mr. E. O. Bradshaw, who has charge of this department of the church federation work, is performing a most noteworthy service in behalf of morality and good citizenship.

National Cathedral Grows Apace

America has not, nor perhaps ever will, come to the age of cathedrals such as has made the history of the middle ages significant for Europe. Yet all lovers of church architecture and of "the cathedral spirit" will find interest in learning that the foundation work of the National cathedral (Protestant Episcopal) is now completed. The crypts underneath the north transept will be used for burial purposes. The work of the construction of the choir is well under way. When this is completed the workmen hope to start building the rest of the cathedral in one operation. Special efforts are to be made to insure the raising of the money necessary so that the whole cathedral can be completed in five years.

Where Beauty Grows From More to More

Apocryphal of the recent congress of Anglo-Catholics in London, it is appropriate to notice the custom which prevails for the perennial increase of beauty in the church of St. Mary the Virgin in New York city. This church has been described as "the cathedral of the Catholic movement in America." Following the custom characteristic of the old cathedrals of Europe, each year some new gift is added to the church which makes for the constant beautification of the sanctuary. Last year witnessed the painting of the beautiful altar-piece and the dedication of an elaborate font cover.

1112

This year the sanctuary is being further enriched by the addition of three mural paintings.

Detroit Takes to Outdoor Preaching

Recently we drew attention to the remarkable success attending the outdoor preaching movement in Philadelphia. We are happy to record a like experience for the churches of Detroit. Under the management of the local council of churches meetings were arranged at strategic points with the result that the attendance at the first month's series of services totalled 30,000, being only 10,000 short of the total attendance of all the services last summer. Five thousand copies of the gospels of Luke and John were given away.

The Negro's Northward Trek and Religion

Many things of importance are bound up with the northward exodus of the negro from the south. Observers tell us that the negroes are coming north by the thousands. Within six months 51,000 negroes have left North Carolina, abandoning 9,234 small farms, 14,722 acres of cotton, and 4,600 acres of corn. From Arkansas, Louisiana, South Carolina, and Georgia within a year have gone 70,000 negroes. These have been drawn north for various reasons some of which are, prospects of better wages; dissatisfaction with the old plantation system, which in many cases leaves the negro more a serf than a free man; and a growing desire to participate in the thing called democracy. For the churches, north and south, new problems are thus developing. With the churches of the north there is congestion with the resultant failure to meet the new situation adequately, while in the case of the southern churches some of the communities are becoming so depleted that it is almost impossible for local communities to provide any financial support for the pastors on the field.

Father and Son Week Changed

Ministers who have found the observance of father-and-son week advantageous will remember that since 1917 the observance of this week has centered around the week of Lincoln's birthday. A joint committee of representatives of the International Sunday school association and the Y. M. C. A. has deemed it desirable to change the date of this observance to Nov. 11-18, centering it around Armistice day.

Canadian Presbyterians Threaten To Appeal to Caesar

An anti-union minority of the Presbyterian church of Canada has declared its determination to prevent the union of the Presbyterian, Congregational, and Methodist churches there by injunctions served out in the civil courts. The Continent in a very caustic criticism of this

threatened action does not hesitate to denounce it as unworthy of professing Christians, declaring that such a procedure of opposition to the union of Christians is wicked, and, unless repented of, must endure the severest condemnation of a just God.

Student Christian Movement of Great Britain and Ireland

The Student Christian movement of Great Britain and Ireland held its second general conference at Swanwick, July 24-30. Lady Gardiner served as hostess of the conference. Members of most of the Christian communions of these countries participated in the conference. The organization is committed to the cultivation of Christian unity, but insists that the method by which unity is achieved must be found by the church leaders. On conference Sunday there was a communion service in St. Andrew's church for members of the Anglican communion and other communions observed after the manner of the free churches in conference hall. The lectures at the conference expounded the Bible, and considered the implications of modern science and fundamental Christian doctrines.

Disciples Choose Leader for Washington, D. C.

The Disciples' union of the District of Columbia and vicinity, composed of sixteen congregations in and around Washington, has undertaken an enlarged city missionary program, and has extended a call to Rev. Benjamin H. Melton, pastor of the Columbia Heights church, to assume the direction of the work as executive secretary. Mr. Melton has agreed to accept the new position, and has asked the church to release him from the duties of his pastorate as soon as a successor can be selected and installed. The purposes of the new work are to bring about closer co-operation among the various congregations, strengthen the weaker churches, aid in locating and establishing new churches, promote the care of orphans and of dependent old people, and minister to certain institutions where a ministry of mercy is needed. Mr. Melton was called to the pastorate of the Columbia Heights church two years ago, following the sudden death of the la-

THE POT OF GOLD

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mented E. B. Bagby, when the new congregation was about to undertake a large building operation. Under his capable ministry this project was carried to successful completion, and the church now has a property valued at \$150,000. In the twenty-seven years of his ministry on the Atlantic coast he has a record of having built a new church at each of the four places where he has served—Wilson, N. C., Richmond, Va., Baltimore, Md., and Washington, D. C. He enjoys to an unusual degree the confidence and esteem of the Washington Disciples and has business qualities which, with his ministerial ability, fit him especially for the new work.

Ministers' Wives Will Hold Conference

One of the features at the international convention of the Disciples of Christ at Colorado Springs will be a conference of ministers' wives. Just what sort of a program will be given is still a dark secret, nor is it known whether reporters will be admitted. The convention which is held September 4-9 will feature a number of independent conferences of interested groups after the style of the one just noted.

Sir Hall Caine Finds World Seeking Its Lost Christ

In a recent issue of the London Times is an article from the pen of Sir Hall Caine in which he discusses the cause of world peace. In a closing paragraph he gives utterance to some sentences which reinforce the message of preachers at this time. He says: "Every other way towards peace, no matter with what pomp of language or wealth of political knowledge presented, seems little better than pretentious foolishness, which the common laws of nature have again and again discredited and must always turn down. And, loud as the conflicting voices of cabinets and parliaments and the press are now with their racial bitterness and threatenings of war, and silent as is the voice of the churches, I say with confidence that by far the strongest sentiment that is sweeping through the world at this hour is that which can only be expressed by the words, 'Back to Jesus.'"

Fellowship of Reconciliation

A general conference of the Fellowship of Reconciliation will be held at Belmar, N. J., Sept. 6-10. The conference will consider a number of challenging questions. These are: "Can society function on the basis of fellowship?" "How can we determine a standard of living conducive to fellowship?" "How can effective habits of fellowship be developed?" "How are we interpreting to others what we mean by fellowship?"

Manufacturers Fall Afowl Methodist Social Leaders

The National Association of Manufacturers takes cognizance these days of the sociological opinions of ministers. This organization recently mailed out to the Methodist clergy of the country a circular letter on the subject of the open

shop. In this letter the opinions of Professor Harry F. Ward, secretary of the Methodist social service organization, is set over against that of some of the bishops of the church. The National Association of Manufacturers has an "open shop" department in charge of Mr. Noel

Sargent, who addresses the Methodist clergy. Bishop Quayle is quoted as follows: "I believe that under the Declaration of Independence and under the constitution of the United States it is absolutely illegitimate for any man or group of men to call any other American

Ethical Demands of Labor Union Leaders

THE commission on the church and social service of the Federal Council of Churches has issued an annual message to the churches preceding Labor Sunday. This year labor is in a much more prosperous condition than last year. In view of this the commission has set forth for the consideration of labor leaders certain ethical principles relating to their organizations. Of great significance is the suggestion on the part of the church leaders that the "closed shop" principle be abandoned by labor leaders as employers cease to oppose the organization of unions. A part of the text of the commission's letter is as follows:

"Another issue that labor must face is that involved in the country-wide controversy over the closed shop. The question cannot be settled by a mere declaration of abstract principles. It must be worked out with patience and mutual respect by the parties involved. To the ardent supporter of trade unionism there is no violation of individual freedom in the closed shop principle. He considers it quite as just as the compulsory payment of taxes on the ground of participation in common benefits. From this point of view the individual worker has a moral obligation to the labor movement. But this doctrine cannot be impressed upon the community by force. Open-minded employers are coming to recognize the right of labor to organize and the impropriety and injustice of any interference by employers with such activity. This recognition is far from universal, but it will be increasingly difficult for employers to withhold it, if labor uses its power wisely. Possessed of the right peaceably to persuade workmen to affiliate with the labor movement, may not the representatives of organized labor abandon aggressive attempts, where they are now practiced, to enforce union membership through the instrument of the closed shop? The labor movement aims fundamentally to give the worker greater security of status, freedom of expression, and a juster share in the product of his labor. It can hardly be maintained that this ideal is consistent with the use of compulsion, either upon a fellow worker, or upon an employer, in the matter of membership in a labor union.

"The controversy over accountability of labor organizations for their own acts has too often taken the form of a demand for drastic court action for some purely legal device to insure responsibility. The liability of labor organizations for damages resulting from unlawful acts has now been established by the United States Supreme Court. In the light of this fact it can hardly be longer contended that labor is legally responsible. But the ultimate question is one of ethics

more than of law; responsibility is not accounted for by the mere satisfaction of a legal formula. There can be no doubt that the continuing power and influence of organized labor, and its standing with the community at large, will depend in great measure upon the degree to which it can be said that labor's word is as good as its bond.

"It seems fitting and useful to call attention to these facts as Labor Day for 1923 approaches. Organized labor in America is faced by an unusual opportunity. The liberal policy toward labor organizations which was adopted during the war under the patronage of the Government was all but obscured during the depression period; but it is probable that in a fair test the public will support the right of labor, uncoerced and unceasing, to organize on a trade union basis and to bargain collectively through appointed representatives for the improvement of its own conditions. It thus becomes more and more incumbent upon labor to make an earnest effort to introduce social ideals into industry.

"The labor movement has a history of important achievement and of patriotic service. It promises to be greater in the future than in the past. But the public will increasingly insist, and the teachings of religion require, that in undertaking to serve the workers organized labor should serve the whole people. In no other way can the interests of labor itself be permanently advanced.

"There is reason to believe that organized labor is not unaware of its opportunity and the responsibility which it entails. The recent appeal of the American Federation of Labor for the observance of Labor Sunday gives a clear recognition of the spiritual aims of the labor movement. This statement commands the respectful attention of the public. The public in turn will expect that the spiritual aims of the labor movement will make themselves manifest in very definite ways during the new period upon which we have entered."

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citizen a 'scab' because he does not belong to their group or organization. . . . There must be in America an absolutely open door to any man who wants to work to get it without being anything more than an American citizen."

Methodism Choosing Delegates for General Conference

In many sections of the country Methodist conferences are selecting their delegates to the next general conference of the church which will be held in Springfield, Mass., in May, 1924. The Methodist press is engaging in some exhortation against political maneuvering at district conferences. The presence of laymen in the district conferences which elect the delegates to the general convention is a marked feature.

Community House in New York Has Diverse Constituency

The Disciples community house of New York does not confine its effort to the Russians as in the early days of its history, but reaches a large number of races and nationalities. The community house conducts clubs and classes as well as religious services. The attendance at these classes reached 23,408 during the past year. The Disciples have a similar institution in Chicago called "Brotherhood house." This institution also makes an appeal to all the racial elements about the house, though it has a more distinct appeal to the Russians.

Interfering With Religious Comity in Colorado

The little town of Severance, Colo., has a flourishing community church, not being able to support the variety of religious institutions to be found in some towns. This church does not seem sufficient to certain Disciples leaders of Denver, who have announced that they will invade this town in the autumn and preach "the old Jerusalem gospel." The same group of religious workers are holding revival services in Eaton, Colo., which is described by a nearby pastor as "a town of 800, four churches and four pastors, besides three foreign churches." A Disciples newspaper published at Cincinnati reports gleefully that "the church at Martinsburg, W. Va., experimented with a union organization for seven years, then became a plain church of Christ." Disciples who hold that the original and most important plea of the movement is Christian union are shocked at such reports, coming from many sections of the country. They help to indicate where the line of cleavage is among the Disciples.

Recreation Congress Recognizes Church

One of the most important topics which will be up for discussion at the forthcoming recreation congress to be held in Springfield, Ill., Oct. 8-12, is that of "The Church and Public Recreation." The congress is to be held under the auspices of the playground and recreation association of America. In addition to the aforementioned topic many phases of the manifold

theme of recreation will be discussed by prominent speakers. It is expected that a special committee, of which Dr. J. H. McCurdy, president of the Y. M. C. A. college of Springfield, Mass., is chairman, will present a preliminary report of the study of summer camps now being made under the direction of L. H. Weir.

Religious Services for the Deaf

The religious communions for a long time ignored the fact that there are large numbers of deaf people in every community of considerable size. The coming of the acousticon in many city churches was the recognition of the presence of many partially deaf persons. The Lutheran denomination has in many large cities a church for the deaf. There is a Methodist church for the deaf in Chicago. St. Andrew's Silent mission of Trinity church, Chicago, provides a religious service for the deaf according to the Episcopal form. The Rev. G. H. Haffton is in charge of this mission.

Will Stress Evangelism in State Convention

The program of the state convention of Illinois Disciples is now in print. The convention will be held at Gibson City, Oct. 1-4. Most of the program deals with the routine interests of the co-operating organizations in Illinois, but there is a touch of humor in the announcement of an address by Rev. Fred Jones on "Heretics and Heresies." This veteran preacher was once state secretary, and has the gift of ridiculing over-serious attitudes in religion. A whole session will be given to evangelism in typical communities, with Rev. Jesse M. Bader and Rev. Charles Reign Scoville as outside interpreters of the Disciples evangelistic program.

Board of Temperance Declares Labor Is Not All Wet

The board of temperance of the Disciples of Christ has issued the following statement to its constituency:

"Many national labor leaders do not stand with President Gompers on the liquor question. Especially is this true in the case of railroad unions. Mr. Stone, grand chief of the brotherhood of locomotive engineers, says: 'The international convention of the brotherhood of locomotive engineers, assembled in Cleveland in 1918, declared by unanimous vote in favor of world-wide pro-

hibition. The vote was cast by 828 delegates representing 90,000 locomotive engineers in the United States and Canada. In addition to this, section 52 of the constitution and by-laws of the brotherhood of locomotive engineers declares that "The use of intoxicating liquor as a beverage by members of the brotherhood of locomotive engineers is prohibited." I do not know by what authority Mr. Gompers speaks for the American Federation of Labor, but there is no doubt as to the authority I have for making my declaration on the subject of prohibition. Mr. Robertson, chief of the brotherhood of locomotive firemen, declares: 'I would be bitterly opposed to any modification or repeal of the Volstead act. Section 4, article 17, of the constitution and by-laws of the brotherhood of locomotive firemen and enginemen states: "A member who uses intoxicating liquors to excess or who shall be found guilty of drunkenness shall, upon conviction,

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tion, be penalized." W. G. Lee, president of the brotherhood of locomotive trainmen, is no less emphatic in his views: "I can very emphatically say that so long as this act is on the statute books of the country, the brotherhood of railroad trainmen is in favor of its enforcement, as it is in favor of the enforcement of all laws of the country." L. E. Sheppard, president of the order of railroad conductors, says: "The order of railroad conductors has long had an article in its constitution which provides that any person engaging in the liquor traffic shall be expelled from the order. I know Mr. Gompers very well and have talked with him and know his views on this subject, and I do not agree with him that organized labor is in favor of any modification or repeal of the Volstead act."

Presbyterianism in "the Great Babylon"

Thanks to the persistent efforts and oratory of William J. Bryan, the focal eye of the general public has of late been directed to First Presbyterian Church of New York, of which the Rev. Harry Emerson Fosdick is co-pastor with Dr. Alexander. While this church has been the center of much agitation it must not be thought that it is the circumference also of the activities of Presbyterianism in New York. A recent statistical survey reveals the fact that in Manhattan there are ten churches of Presbyterians, each with a membership of more than 1,000. In all

New York there are 62 Presbyterian churches with 182 ministers, reporting a membership of 38,588—an increase of only 429 in 1922. The total of offerings for benevolences amounted to \$809,509 for last year; to this should be added \$320,223 which was given to miscellaneous agencies. Only six of the churches retain rented pews. Many of the churches are now adopting the custom of holding a social hour on Sunday to which strangers find a welcome and an entrance into the social life of the church.

Moody Institute Now Offers Full Theological Course

Moody Institute formerly considered itself as a short course training school for religious workers, and it was incidental to the plan that some of these workers became pastors of churches. This summer the first graduates from the pastor's course were given their diplomas. These have all taken a three-year course, though without the prerequisites for such a course in many instances. Rev. Elbert L. McCreery was recently chosen as "director of the Greek course."

Believes Ministers Care Less Than Formerly About Degrees

The diploma mills and the large number of degrees given by small colleges to ministers have long been the subject of humor in ministerial circles. Mr. Walter I. Clark, advertising director of the Presbyterian church, in a recent interview said that he noted fewer degrees

printed on the church stationery than formerly. The pastor of Marquette Park Presbyterian church of Chicago appears on the church printing as "Mr." L. W. Almy, although he is an ordained minister. The large number of honorary degrees granted in recent years has in considerable measure depreciated their value.

A Convention That Brought Results

Since the World's Sunday school convention which was held in Tokyo, Japan, in 1920, the Japanese have been able to finance their own national Sunday school work. Recently, at the fourteenth national Sunday school convention which was held in Tokyo the pledges for the work were increased. One hundred and three branch associations were represented by over two hundred delegates. America has been asked to contribute \$75,000 toward the Sunday school building which is to be erected in Tokyo.

Church Is "Rescued" from Federation Experiment

Rev. James T. Nichols reports in a recent issue of a Disciples newspaper the "rescue" of a Disciples church in Iowa from the "heresy of federation." He says: "The Rambler spent a Sunday recently at Dallas Center. The church there tried a couple of years of federation, but were glad to get to their church home again, where they could listen once more to the simple gospel of Christ. I found them

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doing well under the leadership of Warner Muer, one of our young men from Drake Bible college. It is plain to be seen that during the next few years some mighty changes will have to be made, for little towns will refuse to keep up a half-dozen churches, but what those changes will be, the wisest of men do not know."

Friends' Mission in Russia Fighting Malaria

The Friends' mission in Russia has been carrying on anti-malaria work for the past six months, and is now making it one of the important features of its program, neither the local nor the central government being able to cope with the situation. At present the mission is conducting a clinic for the treatment of malaria in each of its headquarters towns, Sorochinskoye and Buzuluk. Each of these clinics has thus far received about 10,000 persons for blood tests and quinine treatment, and each is receiving new patients at the rate of about a hundred a day.

Wants United Christian Missionary Society Dissolved

Rev. John T. Brown, a member of the executive committee of the United Christian missionary society, who last year made a tour of the mission stations of the Disciples of Christ, in a recent communication asked that the United Christian missionary society be dissolved into

its constituent parts. He claims to have found unimmersed people preaching in the churches in the orient, and holding

office in a Manila church and reports that the union sentiment on the mission field among Disciples missionaries has

English Churchmen Exhort Both Capital and Labor

THE Industrial Christian Fellowship of England, which includes in its membership some of the leading prelates of that church, has recently sent out a letter of exhortation to both the capitalists and the labor leaders of England. Each side of the industrial controversy is urged to a course more in keeping with Christian ideals. The capitalists are exhorted after this fashion:

"Would it not be the finest possible use you could make of your power and the position you have won to use them in taking the lead in thinking out and then working out a quite different system; to aim at a system which would give all men at least a share of control and a responsible interest in the whole concern; to help the workers to become fit for control if they are not now fit; to consent for your part to stand in with the men simply as partners; to use your great gifts in overcoming the tremendous difficulties of starting and working such a system? . . ."

The letter to the labor leaders contains the following words:

"Lastly, can you not purge your move-

ment of the suspicion of mere materialism? We know very well how deep and sincere is the spiritual passion in the hearts of many of your best men. We know how truly moral ideals inspire thousands of the rank-and-file of your movement. We know it is only a slander when the movement as a whole is labelled materialistic. But something else is true also. In many of your meetings wild talk is left unchallenged in which the moral and religious instincts of ordinary people are outraged. . . .

"The instinct of our nation is such that no movement will ever succeed in Britain that is not based upon the acknowledgment of God, and of those eternal moral principles which are embodied in Christianity. Our churches may have failed, but men know that Christ was right. If you are ever to overthrow the strongholds of mammon and militarism, you will need to draw upon the eternal wells of inspiration and strength which were opened for the world by Him. . . . If you do not use force, you must needs rely on moral power. And moral power comes only to those who rely on God."

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led them to many "compromises." He believes that many of the present stations should be abandoned, many missionaries should be recalled and that on the dissolution of the United society into its constituent parts the conservatives should support only missionaries who are "in sincere accord with our plea." On this platform he stands for re-election on the executive committee at the coming convention at Colorado Springs.

Presbyterians Work Among French of Louisiana

The Presbyterian church in the U. S. A. is carrying on Protestant work among the people of French extraction in Louisiana. A Sunday school was established recently at Marrero, La., under the leadership of Sunday school missionary E. N. Barrios. He is able to preach in French and all of his work is done in that language.

Loyalty of a Christian Woman is Noted

The loyalty of Christian people to their duties in the church is often unchronicled outside the records of the local congregation. The Christian Advocate notes the remarkable record of Mrs. Julia A. Powell who has taught one Sunday school class for sixty-seven years. She has served under eighteen Sunday school superintendents and twenty-five pastors. Her serious illness the past winter finally led to her decision to give up her class. She has been retained by the class as an

"honorary teacher." Centenary Methodist church, of Lambertville, N. J., has been the field of her labors.

High Church Congress Meets

The High Church congress in England this year was attended by thousands of people, twenty thousand tickets being sold, some of these to Americans. The Bishop of London attended and expressed some caution with regard to extreme phases of the movement. A journalist has well described the attitude of these religious people in these words: "We are not Protestants. We maintain that the church of England has never been Protestant. We regard the reformation as a misfortune. We believe that the sacraments are necessary to salvation. We believe that our Lord is actually and in

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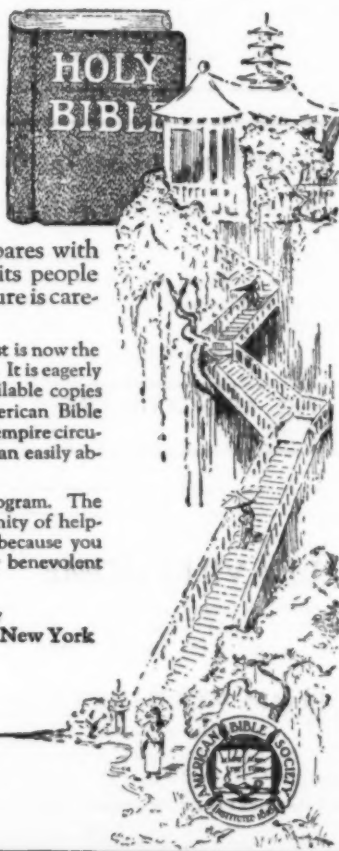
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very truth present on the altar at the service he himself instituted. We make our confessions. We pray for the dead. We invoke Our Lady and the saints. All this is true. We pray for the reunion of Christendom. We have profound respect for the Roman church. But we ourselves cling to our English rite, and our English customs, believing that the English church, with its Catholic practice and doctrine and its evangelical message, has been chosen to play an ever more important part in the divine scheme of salvation." Among the practical questions of this meeting was that of making a pilgrimage to the Holy Land next year.

Will Set up a School of Religious Drama

The increasing use of pageantry in the churches brings a demand for adequate instruction of leaders. Many crude performances have been offered the public, and to make the dramatic movement a success, it is necessary to set up schools for the proper training in religious drama. The Episcopalians will set up such a school in Washington, D. C., this coming autumn. Last Christmas fourteen parishes of that communion gave pageants in connection with the Christmas season. The school will be in session from October 15 to November 17.

Baptist Society Refuses Gift with Creedal Attachment

The Baptist missionary society of England recently received a gift of thirty-five pounds to which was attached the condition that the check was to be cashed only on condition that the society believed that the Bible was the word of God and did not simply contain it. Among other conditions it was stipulated that the agents of the society should hold the views of Old Testament books which Jesus Christ held. The society returned the check, being unwilling to cash it under the creedal conditions attached.

Will Try to Keep Out Alien Ministers

The Christian denomination with headquarters at Dayton, O., has been having trouble with alien ministers who wean the churches away to other fellowships, according to the Herald of Gospel Liberty. For some time the official organ of the denomination has been warning against the calling of ministers from other communions unless these

ministers will join the Christian denomination. These warnings have been taken seriously, for recently the New England Christian convention passed the following resolution: "Resolved, That where a church is considering the calling of a minister who is a member of another communion, before the call is extended, the conference officials or field secretary discover whether he is willing to join a Christian church and conference; and if he is not, to see if he will promise to work in accordance with the principles and practices of the Christian church; and if he will not so promise, that everything legitimate be done to prevent his becoming pastor of that church; that the executive board see that this resolution be brought to the attention of all our churches."

Prominent Congregationalist Minister Believes in Visiting

The Rev. Albert Peel, who is so ably editing the Congregationalist Quarterly, was called a little over a year ago to the pastorate of a church in London. He resolved to become acquainted face to face with all his parishioners, with the result that after a three-months' survey, a month's vacation and eight months of strenuous visiting he has made 2,000 calls. He did not find the work all romance, often having to take himself by the scruff of the neck and make himself face the grey and sordid streets when it would have been pleasanter to read a tempting book. Each week he devoted three afternoons and two evenings to the task, and now at the end of the year the task is finished and acquaintance is mutual between pastor and people.

Thinks Bible Should Have Been Used

R. L. Edmiston, acting for the Synod of Washington of the Presbyterian church, has sent a letter to Secretary of State Hughes in which he protests against the absence of the Bible in the swearing in of Calvin Coolidge as president of the United States. He says: "We question sincerely the adequacy and fitness of the administration of the presidential oath by a notary public and without public Bible salutation. National sovereignty is exercised only through the presidential office, the powers and duties of which sovereignty and office comprehended nation-wide things both spiritual and material. The office and powers of a notary public are only local and material."

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"Lincoln and Others"

By THOMAS CURTIS CLARK

This new volume of verse by the author of "Love Off to the War" has just been issued by Doran's. The book contains twelve new poems on Lincoln, with about sixty others of various themes and styles.

Dr. William E. Barton (Author of "The Soul of Lincoln"), who is becoming recognized as America's foremost authority on Lincoln, says of the group of Lincoln poems included in the new volume:

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"A Song for Morning"

This new collection also contains that unusual poem, "A Song for Morning," which has been praised by Louis Untermeyer, one of the leading critics and poets of America, in the following words: "Good, straightforward, vigorous verses. And they are something more. They have a sweep and sonority that make for distinction."

THOMAS CURTIS CLARK AND HIS POETRY

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The Presbyterian Advance calls this singer "a poet of God's presence," and **Amos R. Wells,** editor and author, praises his "strong and beautiful style" and the "spiritual serenity and uplift" of his poems.

This new volume contains the best of this poet's verse written during the past four years, as "Love Off to the War" contained the best of his poetry of 1910-18.

Price of the book \$1.50 plus 10 cents postage

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What They Say of the **20th Century Quarterly**

Thomas Curtis Clark, Editor

Contributors: John R. Ewers, Herbert L. Willett Jr., Ernest Fremont Tittle, W. C. Morro and Ernest Bournier Allen

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